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THE  
PRESBYTERIAN MONTHLY  
RECORD.

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VOL. XXII.

PHILADELPHIA, OCTOBER 1871.

No. 10.

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BOARD OF HOME MISSIONS.

OUR COUNTRY.

ENTHUSIASM OF MISSIONARIES CONCERNING IT.

It is a pleasant thing to see any pastor in love with his parish, or missionary in love with his field. And it is quite amusing to receive letters from missionaries in different parts of the West, rehearsing the beauties and excellencies each of his particular section of the great field, and framing arguments why we should bestow special care on that part which is under their own observation.

The following letters will illustrate our meaning, not that the testimony they afford is any different from what we have from scores of others, in other parts of the country, but because these have just come to hand.

Our country is a great country, and full of promise. Our brethren are none of them too sanguine or too anxious to plant any section with churches and occupy it with missionaries.

The first letter is from North East, Mo., and is as follows:

*Dear Brethren,*—I take the liberty of addressing you personally on the great subject of missions in this State. You know I am an old pioneer. I came here in 1827. Have had some experience in Home Missions.

In the first place: In every place where there are people, there is a class that are reached only by our church. I could give many instances of the kind. I am satisfied a Presbyterian church can be built up under the Divine blessing anywhere, by faith and patient work. Our church is essential to the spiritual prosperity of the other denominations.

2d. *The world and errorists*, I am sorry to add, seem more opposed to us than to any other church. We have all this to encounter, so that we need to be sustained until we get fairly on our feet. We have to create a taste for our kind of preaching and church order. There is no community where this cannot be done. We can dip down to the lowest strata of society as well as reach the highest. All that is wanted is the right kind of man sustained until God enables him to mould public opinion. All this State is thus open to us and calling for our aid.

3d. Whilst I do not underrate any field in our broad land, yet *I do think that the country from St. Louis to Keokuk on both sides of the Mississippi River for from fifty to a hundred miles east and west, is the cream of this vast valley.* It will be the great centre of population, wealth, and intelligence, and as a matter of course, of influence. If not largely possessed by us, will be possessed by the man of *sin* and his miserable minions. This the Jesuits know, and they are expending all their power to occupy this country and dispossess us.

Now take your map and look at the whole extent of the country; view its soil, its minerals, and what is now, and must be in the near future, the business of this section of our country, and can you come to any other conclusion than that I have just stated? The towns along the Mississippi River will be large cities and great marts of commerce. What are they to be, Protestant or Papist? Look at —— to-day! Overshadowed by the Beast. There is something wrong in this, some fault somewhere. You will judge for yourself.

In 1866 both branches of our church had only twelve or fourteen churches. All the self-sustaining except two, went with the D. and T., and left us with the weak churches and the unoccupied field. We now have forty-three churches and twenty ministers, with new fields constantly opening to us and inviting us to occupy. Nearly all our ministers are aided by the Board, for the obvious reason that church buildings have to be erected; and further, the mass of our members are new comers with limited means. Yet with all this we are making great progress. We are clearing away the debris, and beginning to build. After the foundation is well laid, the superstructure will go up rapidly, with God's blessing. We must be *helped* now, just now, and encouraged in the work, or the hearts of the workmen will become faint, and the *work fail*. We must have more men—they must be sustained until they can be sustained on the field, which will not be very long.

We are doing without a District Secretary, or Presbyterian missionary, and doing the work through the Committee on Missions. They are doing a good work in waking up the churches to supporting their ministers and general beneficence. If I am not very much mistaken in the near future, this Presbytery will not be behind any sister Presbytery. The idea of the Board seems to be that only Presbyterians are to be cared for, and their operations to follow them in their immigration. If I am correct in my supposition, it is a great mistake. All men are to be preached to, and gathered into the Presbyterian fold. This can be done. I have never found the place, however preoccupied by others, that a Presbyterian church cannot be planted and built up. By the grace of God I have done it.

The next letter pertains to the almost unknown country, southwest Kansas, or along the line of the Atchison, Topeka and Santa Fe Railroad, stretching out westward and southwestward from Emporia, Kansas.

If you have a map of Hutchinson's Kansas, please open at page 107, and read Hohneck's description of the region west of Fort Zarah, on Walnut Creek, then look at the map in the back of the book, at Ness and Rush counties. I met at L—— a young man who was one of the Governor's surveying party through that region, and he described it as far the best region

he ever saw, and marked on my map over that region the word "superlative." While northwest from that region he said was the most rocky and desolate region of the State, lying in T—— county and southwestward. The Atchison, Topeka and Santa Fe Railroad will be at Fort Zarah this coming season, and there will be a rush for that "superlative" region, and so our work will go on, ever on.

The following is from a State that is rising in importance every day:

NEBRASKA.

Nebraska will be one of the great States of the West at no distant day. Its soil is exceedingly fertile. No more beautiful valleys can be found than those of the Platte, Papillion, Elkhorn, Wood River, Salt Creek, Nemaha, Republican and other streams. The uplands are beautiful rolling prairies with a most productive soil. All the grains and fruits of the Middle States can be raised here. Grapes and peaches are bearing well this summer.

An association has just been formed for forest and fruit tree planting, along the valley of the Platte. There are extensive branches at Nebraska City, Brownsville and other points. The great inducements offered by Nebraska to settlers are just becoming known, and hence settlers are now flocking in. The Union Pacific Land Office has sold this year, during seven months, over 111,000 acres of land to seven hundred and nineteen persons, representing about four thousand people. In the Government land office more than double that amount has been sold, and as much of this is in "homesteads" of eighty acres, a much larger number of persons have settled on these lands than the other.

The sales of the Burlington and Missouri River Railroad have been large. And competent and reliable judges think it safe to estimate the increase of our population during 1871 at not less than 40,000.

Many colonies are forming. The Michigan and Nebraska Colony expect to settle two hundred and fifty families near North Platte. Another colony has obtained 40,000 acres of the Burlington and Missouri River Railroad Company, in the southern portion of the State, and propose to erect churches and schools at once, and begin with all the appliances of civilized life at once.

As to our Church and its wants, the writer adds:

"The State of Nebraska has forty counties, some of them as large as a New England State. In twenty counties we have organized churches, large and small. We have twenty-seven churches in the State; of these some of the more important are now, and have been vacant for months. Other churches might be organized and fine opportunities be secured to our Church had we but the man to attend to this work; and if our Church is to secure its proper place in this State, we must work with wisdom, zeal, and energy, as though we intended to accomplish something. The Methodist Episcopal Church has four presiding elders in the State, who act as district missionaries, organize churches, secure lots for churches and parsonages, and obtain contributions from all classes of the people, by the claim that they are the first on the

ground. The Baptists, the Congregationalists, and the Lutherans, have each a State Missionary, who gives his whole time to the work. The active and popular bishop of the Episcopal Church is organizing parishes and erecting churches. If we would not be the last in the field and see all the growing towns pre-occupied, we must enter on an active missionary work now. But we have no man to give his time and interest to this work. We would therefore represent that we believe it to be indispensable to the success of our missionary operations in Nebraska, that a District Missionary should be appointed at once to labor in this State, and would therefore recommend such an appointment."

#### FROM THE SYNODICAL MISSIONARY IN INDIANA.

The union of the two Assemblies, and the uniting in many towns in the State of two churches, and the facts growing out of this state of things, has made about twice the work to be done in my line of business in comparison with other years.

When two churches united, both the ministers ordinarily left, and this, with other reasons, gave us six months ago many more vacant churches than both bodies had ever before known at one time.

Each of the eight Presbyteries have an efficient Home Mission Committee, and all coöperate harmoniously and heartily with me, and together we have seen fifty vacant churches supplied since September 1st, 1870. Many of these are good strong churches, such as Wabash, Peru, Plymouth, Crown Point, Anderson, New Castle, Shelbyville, Connersville, Columbus, Vernon, Edinburg, Danville, Rising Sun, Fort Wayne 3d, &c. In some cases the supplying has left others vacant; so with these we have quite a number destitute still. Some of these are in correspondence with ministers, and in a few cases we shall get theological students to help us in their vacations.

*It is worthy of remark and of thanksgiving, that in our meetings of Synods and Presbyteries, not an unpleasant word about old issues has been spoken, or any thing done to revive the old quarrels; and in this large number of churches supplied, they have not seemed*

to care from which of the two old Assemblies they received their ministers.

There has been quite a number of churches organized, and of meeting-houses built or repaired, but these have, no doubt, been reported by the missionaries.

The revivals in the State have not been quite so numerous or powerful as the year closing May 1st, 1870, and still there has been some precious meetings in a good number of our churches, and the Minutes of the Assembly will show quite a large addition on examination.

#### OHIO.

##### A NEW ENTERPRISE IN CLEVELAND.

Prospects for the ensuing year are very good. The congregation is slowly but steadily increasing. The arrangements for collecting the salary and funds needed for Sabbath-school and congregational purposes works admirably, and will secure larger contributions to the Boards than we have been able to secure the past year.

The prayer-meetings during the year have been well attended. During the past month there have been several conversions, and others are now seeking the Saviour.

The Sabbath-school is under excellent management, and in several of the classes more than usual interest is manifested. Some from the Sabbath-school have already united with the church and others are coming.

We need a new building for Sabbath-school and church purposes very much



indeed. The new lot, costing a little over four thousand dollars, has been paid for entirely, and some three hundred dollars in bank, with four thousand dollars more subscribed for our church building.

We hope to have the building erected before October 1st, if the Lord prospers us, and, what is more, paid for.

#### FROM A HOME MISSIONARY.

##### RESPONSE TO A CIRCULAR.

*Dear Brethren,*—Enclosed please find twelve dollars for the suffering *home missionaries on the frontier*, from Mrs. T—, (my wife,) and Miss Myra K—, her sister. You are aware that I am a home missionary. Our resources are limited, and we are growing old, and may soon be unable to labor. But we feel deeply for those who are suffering, and are disposed to share with them.

Mrs. T— and sister have a little of their own, out of which this contribution is made.

Out of your last remittance, (duly received and thankfully,) a portion is set aside for a kindred object. To do this, we dispense with some things usually deemed necessary.

Our little church, numbering only about thirty-five, are working hard to cancel a debt on the manse, of about five hundred and fifty dollars. We hope to report it *paid* at Presbytery next week. We have expended sixty dollars on the church. In all, over six hundred dollars on the Memorial.

As ever yours, E. W. T.

#### IOWA.

##### STEADY GROWTH.

*Dear Brother:*—Once more I beg to forward my usual quarterly report, as your missionary in this part of the home field.

1st. *Members.*—Since my last report we have had one communion. It was a delightful occasion. Although only two persons joined the church, yet more people sat down with us at the

table of the Lord than I ever saw in this place, proving that we are gaining steadily on the affections of the God-fearing people of this locality. Several of our members talk of leaving this parish; but they all express regret at losing the happy and delightful exercises of Divine worship as conducted in our dear little prairie church. Not a communion season has passed since I came here that we have not had accessions. I think only one may be excepted. The population is fluctuating; but our increase has been steady, and our defections few, and absolutely not one for immorality since I have taken this parish in charge.

2d. *Finances.*—The failure for the last two or three seasons in our wheat crops has much affected our prospects as a church. My purse has suffered greatly. Yet we have tried to keep the enterprise clear of debt, and have succeeded so far. I am fully aware of our relations to the Board, and should be glad if the few sentences that so pointedly refer to all similar cases were brought under the notice of all our people. But you must bear with us a little longer. Since my appointment to Malcom, my constant care has been to make the church as little burdensome as possible on the Board. We have had much to contend with; and our poverty, and not our will, consents to our still needing and asking for assistance from you. Nominally in receipt \$1000, I shall be glad if I get \$800. There is no chance of realizing the \$100 of which you, in your need I suppose, docked off us. I don't repine; but deprecate further reduction till we get a little better off. Many of my members don't give a cent; and it requires time to train them to better habits. Several are Scotch, and come from churches of large membership and small individual subscription. Time is needed to train these to American manners and American liberality. The Baptists have had regular preaching for several months past; it don't affect our attendance, although it touches our income. So

with the Universalists. Still, I repeat, our numbers are not affected, for the Methodists, Baptists, and Universalists, all taken together, have not one-half the numbers attending the Presbyterian Church; but several of their members used to subscribe for us, and whose money will now flow into the other denominations.

3d. *Dedication*.—I must tell you something of this. Last Sunday morning we dedicated our house to the worship of Almighty God. We had a great success. The Presbyterians stand higher in public esteem than ever. I only wish I had a larger population, and then, by God's grace and earnest endeavor to work, I should hope to prove to you that I am not unworthy of your confidence and support.

Yours in Christ.

#### A CHURCH BLOWN DOWN.

*Dear Brother*,—Since I reported to you last, our town was visited by a terrific storm, from which many suffered, and which did great damage to our church, which had then been completed only a few weeks. This, of course, occasioned the suspension during the warm weather of all our services, preaching, Sabbath-school, and prayer-meetings. We have since had the building repaired and are now commencing work again with encouraging prospects.

A few weeks ago a little church was organized at Walnut, a station on the railroad between this place and Avoca. I suppose it will devolve on me to supply it for a time, going out from Avoca when I can.

Yours fraternally, H.

#### BUILDING A CHURCH.

*Dear Brethren*,—With thankfulness to a kind Providence, in permitting me to labor steadily through another year, I proceed to pen my fourth quarterly report to the Board.

All my appointments have been regularly met and filled. The congregations and stations are in a healthful state. There are a few new settlers that have come in recently, who have

certificates which have not yet been handed in, but will be, when opportunity is afforded, which will be shortly, as the throng of the work season will soon be over.

We have not had a communion at this place for a while, for want of a suitable place to hold it. But we do not expect to be very long without it. Our church building is progressing finely. In about two weeks, the weather continuing favorable, the masons will have the brick-work completed, ready for roofing, which will be put on in a few days, and the basement story finished, ready for use, then we shall be at home. A great need will then have been supplied, and a heavy drawback removed.

The building is of brick. The size is thirty-two by fifty feet, with basement.

The town is improving somewhat. A branch railroad is now a fixed fact, connecting Chariton, on the Burlington and Missouri River Railroad, with Cameron, on the Quincy and St. Jo' Road in Missouri.

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#### KANSAS.

I have just closed the last quarter of my first year of labor as a Home Missionary. The work of the last quarter has been very similar in character to that of the rest of the year, with the exception that in accordance with the suggestion of my people, I omitted the evening services in my church during five Sabbaths in the heat of August. During this time I went out and preached at a school-house in a bend of the Kansas River, where the people have had no preaching during the past two or three years. My congregations there were very good indeed, and although all denominations were represented, yet they came out well. By extra effort in this direction I think my church in this place will be very-much enlarged in the future. I renew the evening service in my church next Sabbath, and when I preach twice in my own church it is about all I can do as a regular work. Our church is every day assuming

greater importance in this place. Since I sent in the report of last quarter, our people have made a noble effort, and have paid off the debt for seating the church. They have thus raised about seven hundred and fifty dollars this season for seating the church, besides paying my salary, which, with the \$3225.80 of last year, I think is a good work for this little society of only forty-three members. But we have still a debt of about seventeen hundred dollars, which hangs as a great burden upon us, and will necessitate our dependence upon the Home Missionary Board at least another year.

The present quarter has not been marked by any special work of Divine grace. Indeed, the spirit of worldliness and the service of mammon prevail so

extensively in this new western country that the gospel does not meet with the reception that it should. The people have to be visited, and receive "line upon line and precept upon precept" in reference to their duty. They need catechetical instruction and careful training in the good old way of our Presbyterian Church. Kansas as a State is peopled by thousands of families who regard not the Sabbath, and have little respect for religion. They have come West to improve their condition financially, and the service of God is not in all their thoughts. In many respects, however, God's blessing has signally rested upon us as a church, and we hope that our efforts here may soon result in great spiritual good in this entire region.

#### HOME MISSION APPOINTMENTS

MADE IN AUGUST, 1871.

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| Rev. J. S. Glendenning, Jersey City, Prospect Avenue ch., N. J.  | Rev. E. Jamieson, Robinsonville, Belgian ch., Wis.          |
| Rev. R. A. Brown, Philadelphia, Trinity ch., Pa.                 | Rev. D. W. James, Cambria ch., Wis.                         |
| Rev. Geo. Locker, Philadelphia, Ger. ch., Pa.                    | Rev. A. J. Stead, Chippewa Falls ch., Wis.                  |
| Rev. Thos. Thompson, Doe Run and Unionville chs., Pa.            | Rev. Wm. Kendrick, Moulton ch., Iowa.                       |
| Rev. W. H. Bay, Tappers Plains and Carthage chs., Ohio.          | Rev. Alex. M. Darley, Cherokee and Storm Lake chs., Iowa.   |
| Rev. J. A. Meeks, Ada, Riley Creek, and North Bethel chs., Ohio. | Rev. Jas. J. Wilson, Pleasant Prairie ch., Mo.              |
| Rev. S. Carrick Kerr, Mt. Jefferson ch., Ohio.                   | Rev. C. H. Dunlap, Sedalia ch., Mo.                         |
| Rev. D. W. Cooper, Wapakoneta ch., Ohio.                         | Rev. A. D. Laughlin, Millard and Wilson chs., Mo.           |
| Rev. E. R. Chase, Clyde ch., Ohio.                               | Rev. John Elliott, Ottawa ch., Kansas.                      |
| Rev. Samuel Ward, Claiborne and Howesville chs., Ind.            | Rev. W. W. Curtis, Lyndon and Osage City chs., Kansas.      |
| Rev. C. K. Smoyer, Nokomis and Moweaqua chs., Ill.               | Rev. Josiah Welch, for Montana.                             |
| Rev. Donald Fletcher, Elgin ch., Ill.                            | Rev. C. W. Winnie, for Minnesota.                           |
| Rev. Alex. Bartlett, New Providence ch., Tenn.                   | Rev. Henry J. Brown, Detroit, Calvary Mission, Mich.        |
| Rev. A. Spencer, Davisville and Williamston chs., Mich.          | Rev. A. Scofield, California and Alganssee chs., Mich.      |
| Rev. R. C. Swinton, Lima ch., Wis.                               | Rev. A. Fitz Randolph, Bedford and Fairview chs., Iowa.     |
| Rev. Jean Grob, West Granville ch. and Richland Station, Wis.    | Rev. S. L. McAfee, Red Oak Junction and Valisca chs., Iowa. |
| Rev. John Berk, Rockville ch., Wis.                              | Rev. E. S. Scott, Shelby County, Iowa.                      |
| Rev. W. M. Hoyt, Middletown ch., Wis.                            | Rev. Wm. Ellers, Mine La Motte ch., Mo.                     |

#### RECEIPTS FOR HOME MISSIONS IN AUGUST, 1871.

SYNOD OF ALBANY.—*Pby of Columbia*—Jewett ch 8 05. *Pby of Troy*—Waterford ch, quarterly coll 67 34; Schaghticoke ch 97 \$172 39

SYNOD OF ATLANTIC.—*Pby of Catawba*—Duncan's Creek ch 5 00

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Ellicolt City ch 52 00

SYNOD OF CLEVELAND.—*Pby of Cleveland*—Rev Jas Shaw, D.D. and family 21. *Pby of Mahoning*—Kinsman ch 56 35; Poland ch 130, less Record 5 = 125. *Pby of St Clairsville*—Nottingham ch

44 55; Buffalo ch 22 60; Concord ch 46 50. *Pby of Steubenville*—Centre Unity ch, balance of Hanna Fund 25; Salineville ch 11 50; Bethel ch 12 95; Bethesda ch 10; Harrisburgh ch 4

379 45  
 SYNOD OF COLUMBUS.—*Pby of Zanesville*—Coshoc-ton ch 35 00

379 45  
 SYNOD OF ERIE.—*Pby of Erie*—Waterford 1st ch 14 75. *Pby of Kittanning*—Kittanning 1st ch 1164 26; Carries Run ch 11 10. *Pby of Sherango*—Hopewell ch 8 1,198 11

1,198 11  
 SYNOD OF HARRISBURGH.—*Pby of Carlisle*—Petersburg ch 5; Rocky Spring and St Thomas chs, estate of Matthew Patton, dec'd 5. *Pby of Huntingdon*—Lewistown ch 70 80 00

80 00  
 SYNOD OF ILLINOIS CENTRAL.—*Pby of Bloomington*—Bement ch 37 50. *Pby of Schuyler*—Warsaw 1st ch 12. *Pby of Springfield*—Beardstown Ger ch, Ladies' Miss'y Soc'y 25; Chatham ch 6 50 81 00

81 00  
 SYNOD OF ILLINOIS, NORTH.—*Pby of Chicago*—Ninth ch Chicago 61 57; Thornton ch, add'l 1 59; Peotone ch 4 50; Chicago 4th ch 190; Joliet 1st ch, add'l 2 55. *Pby of Rock River*—Beulah ch Sab-seh 3 65, of which 1 50, contents of Charlie and Susie Fisk's missionary box; Sterling ch 150; Edwards ch 2 415 77

415 77  
 SYNOD OF ILLINOIS, SOUTH.—*Pby of Alton*—Chester ch 12 50. *Pby of Cairo*—Odin ch 2 83; Mt Vernon ch 50 65 33

65 33  
 SYNOD OF INDIANA, NORTH.—*Pby of Crawfordsville*—Montezuma ch 4 50; Wea ch 1 50. *Pby of Muncie*—Union ch 25 12 31 12

31 12  
 SYNOD OF INDIANA, SOUTH.—*Pby of White Water*—Fairfield ch 5 00

5 00  
 SYNOD OF IOWA, NORTH.—*Pby of Cedar Rapids*—Central ch 17 00

17 00  
 SYNOD OF IOWA, SOUTH.—*Pby of Iowa*—Evangelical St Peters Ger ch 10 85; Rev James Welch 5; Chequest ch 5. *Pby of Iowa City*—Cedar Valley ch 6 50 27 35

27 35  
 SYNOD OF KANSAS.—*Pby of Topeka*—Oskaloosa ch 5 90

5 90  
 SYNOD OF KENTUCKY.—*Pby of Louisville*—Hopkinsville ch, from Roger Thompson 3. *Pby of Transylvania*—Mumfordsville ch 50; Edmund-ton ch 4 57 00

57 00  
 SYNOD OF LONG ISLAND.—*Pby of Brooklyn*—Bro-klyn 1st ch, Reimsen St, add'l 28 64, mon con; Brooklyn 2d ch Sab-seh 100, add'l; Throop Ave ch, Brooklyn 18 25, mon coll; Rev P J H Myers 10. *Pby of Long Island*—West Hampton ch 27; Speonk ch 5. *Pby of Nassau*—Astoria ch 100 288 89

288 89  
 SYNOD OF MICHIGAN.—*Pby of Kalamazoo*—Con-stantine ch 14. *Pby of Monroe*—Monroe 1st ch 30 44 00

44 00  
 SYNOD OF MINNESOTA.—*Pby of St Paul*—Oak Grove ch 16 85

16 85  
 SYNOD OF MISSOURI.—*Pby of St Louis*—Kirk-wood ch 15 00

15 00  
 SYNOD OF NEW JERSEY.—*Pby of Jersey City*—Englewood ch 550. *Pby of Monmouth*—Red Bank ch, in part 18. *Pby of Morris and Orange*—Myersville Ger ch 7 39; Morristown 1st ch 97 11, quarterly coll; Madison ch 229 28; Mount Olive ch 31. *Pby of Newton*—Newton ch 245 83. *Pby of West Jersey*—Pitts-grove ch 46 10, add'l; Vine-land 1st ch 5; Bridgeton 2d ch 44 90 1,307 11

1,307 11  
 SYNOD OF NEW YORK.—*Pby of Hudson*—Palisades ch 102 98; Cochecon ch 6 50. *Pby of New York*—Madison Square ch 100, add'l; Rutgers St ch Miss'y Soc'y 97 51. *Pby of North River*—Cold Spring ch 10, mon coll. *Pby of Westchester*—Greenburg 1st ch, Dobb's Ferry 10; New Rochelle ch, add'l 22 50, Memorial; Croton Falls ch 8 357 49

357 49  
 SYNOD OF PACIFIC.—*Pby of Benicia*—Shiloh ch 12. *Pby of San Francisco*—Olivet ch, San Fran-cisco 16 28 00

28 00  
 SYNOD OF PHILADELPHIA.—*Pby of Chester*—West Chester ch 50; Darby 2d ch 16 50; Upper West Nottingham ch, add'l 5. *Pby of Lackawanna*—Plymouth ch 14. *Pby of Lehigh*—Ashland ch 5. *Pby of Philadelphia North*—Holmesburg ch Sab-

sch 22 86; Pottstown ch 34 10. *Pby of West-minster*—Pequea ch 60 207 46

207 46  
 SYNOD OF PITTSBURGH.—*Pby of Pittsburgh*—Cannonsburgh ch 20; Long Island ch 5 25; Lawrenceville ch 31. *Pby of Washington*—Wheeling 1st ch 39 75, add'l. *Pby of West Vir-ginia*—Centreville ch 6 102 00

102 00  
 SYNOD OF TENNESSEE.—*Pby of Union*—Rev Win H Lyle 5 00

5 00  
 SYNOD OF UTICA.—*Pby of Binghamton*—Tomp-kins 1st ch 29. *Pby of Otsego*—L E R 5; Coopers-town ch 250. *Pby of Syracuse*—Hannibal ch, from S W Brewster, Esq 50; Cazenovia ch 214 60. *Pby of Utica*—Forestport and Alden Creek chs 3 71; Grant ch 4; South Trenton ch 1 25 537 56

537 56  
 SYNOD OF WESTERN NEW YORK.—*Pby of Rochester*—Charlotte ch 15 50; Nunda ch 60 75 50

75 50  
 SYNOD OF WISCONSIN.—*Pby of Milwaukee*—Dela-field and Ottawa chs 10 00. *Pby of Winnebago*—Omro ch 15, mon con 25 00

25 00  
 Total received from churches, 5,657 28

5,657 28  
 LEGACIES.—Legacy of Miss Sarah Downs, dec'd, late of Downsville, N Y 1800; Legacy of Sarah McLaughlin, dec'd, late of Beatty, Pa 100, less col int tax 5 = 95; Ferry Ministry Fund 75; Legacy of John S Wilkin, dec'd, late of Washing-ton Co, Pa 50, less exch 30 cts = 49 70 2,019 70

2,019 70  
 MISCELLANEOUS.—G M How, Esq, Chicago, Ill 25; Mrs E T M, Philadelphia, Pa 15; "From a dec'd friend," Philadelphia, Pa 17; Philadelphia Soc'y of Princeton College, N J 16 25; Mrs J E De Klyn, Irvington, N Y 6 53; Miss Fanny McCreary, Gettysburg, Pa 5, Memorial; Joseph Witherspoon, Gettysburg, Pa 1, Memorial; Mas-ter Bion Scott, Gettysburg, Pa 25 cts, Memorial; "D M H," 10; Presbyterian Memorial Fund 470 25; Frederick B Hubbell, Philadelphia, Pa 5; Jacob Layenberger, Oxford, Iowa 10; "Annie," Wheeling, W Va 15 596 28

596 28  
 Total in August, \$8,273 26

\$8,273 26  
 S. D. POWEL, Treasurer,  
 30 VESEY STREET, NEW YORK.

CLOTHING.

2 boxes from York ch, Pa, valued at 415 00  
 2 barrels from Allentown ch, N J, valued at 79 00  
 \$494 00

THE BOARD OF DOMESTIC MISSIONS ACKNOWLEDGES THE RECEIPT OF THE FOLLOWING, since March last.

Balance of legacy of Josiah Shelton, dec'd, late of Spencer-town, New York, 1,208 63; legacy of Mrs Anna Maria Moore, dec'd, late of De Graff, Ohio, 31 25; legacy of Elizabeth C Chauncey, dec'd, late of Philadelphia, Pa, 5,000, less tax 237 50 = 4,762 50; legacy of Alson Sherwood, dec'd, late of Fishkill, N Y 300; legacy, in part, of Virginia M Holbrook, dec'd, late of Galeville, Wis, 92 75; rent 807 58; legacy of Wm S. Baird, dec'd, late of Philadelphia, Pa, 1,000; Lusk es-tate, Mississippi 205, less exchange 1 03 = 203 97; estate of Wm Hempstead, dec'd, Galena, Ill 50; legacy of Rev Jeremiah Miller, dec'd, late of Philadelphia 750 \$9,206 48

\$9,206 48  
 S. D. POWEL, Treasurer.

PRESBYTERIAN ROOMS,  
 No. 30 VESEY STREET, NEW YORK CITY.  
 Cor. Secretaries—REV. HENRY KENDALL, D.D.,  
 REV. CYRUS DICKSON, D.D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Committee, should be addressed to the Corresponding Secretaries, No. 30 Vesey Street, New York City. Letters re-lating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to S. D. POWEL, Esq., Treasurer—same address.

## BOARD OF EDUCATION.

THE HARVEST TRULY IS PLENTEOUS, BUT THE LABORERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.—Matt. ix. 37, 38.

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Let Thy work appear unto Thy servants, and Thy glory unto their children.—Ps. xc.

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### THE CHIEF END OF A STUDENT.

Just at the season when nature has poured her richest gifts into the lap of man, and begins again, as we see in the falling leaves about our path, the task of the preparation of the soil, in restoring to it and dissolving the products which man could not use, for a new seed-time and harvest, it is customary for our schools of all grades to begin anew the annual round of instruction. There is no time in which the student can more fitly and profitably ask himself: "What is the chief end which I have set before me?"

On the 15th of September, 1648, the English Parliament finally ordered the publication of a document which had been laid before it in the previous November by an assembly of the greatest and wisest men of the kingdom. "The like of that assembly," says one of its original historians, "I did never see; and, as we hear say, the like was never in England, nor anywhere else is shortly like to be." This document, with others, was the fruits of five years' discussion; "for being to establish a new platform of worship and discipline to their nation for all time to come, they think they cannot be answerable if solidly and at leisure they do not examine every point thereof." The first words of that document, which have been taught to every generation since, and probably will be taught "for all time," are these: "*Question*—What is the Chief End of Man? *Answer*—Man's Chief End is to Glorify God and Enjoy Him Forever." This idea that great assembly of divines in the Abbey of Westminster judged to be at the foundation of all that man is to believe concerning God, and of all that God requires of man.

What is the Chief End which *you* have in study? Is it the enjoyment of intellectual pursuits? Is it reputation as a scholar? Is it in order to attain a respectable position in society? Is it for the maintenance and relief from bodily toil, which that position may afford? May God save you from such selfish, earthly, perishing ends. Daily pray that your souls may be cleansed from such motives. Daily seek to fill it with the knowledge, the encouragements, the cautions, the directions, the hopes, which pour upon us like "a light that shineth in a dark place, until the day dawn," through the medium of the pages of the word of God.

God may be glorified *and* enjoyed *both* in earth and in heaven. Some persons suppose they are only to glorify him here, and that the enjoyment is held in reserve for heaven. But Jesus purposed that his words should bring joy now and here: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The condition, however, is complete consecration and faithful obedience, even unto suffering and death: "I have chosen you and ordained you that ye should go and bring forth fruit."

Your principal duty now is diligent, patient, thorough, prayerful preparation for your future work. It is like what Nature is doing in dissolving and disseminating in the soil the elements for the coming blossoms and fruit and multiplication of the seed.

In the acquisition, and by the use of every separate study seek to glorify and enjoy God. You are enduring trials and temptations; but even in these, Peter says, we may, through Christ, possess a double gift, and "rejoice with joy unspeakable and full of glory." To obtain help, consider and imitate Payson's example as a student. He says: "Since I began to beg God's blessing on my studies, I have done more in one week than in the whole year before. Surely it is good to draw near to God at all times." Aim at his spirit: "To be a fellow-laborer with Christ, in the glorious work of bringing souls to him, seemed to be the most delightful and honorable of all offices; and in this service I felt willing to spend and be spent; to suffer pain, contempt, and death itself." Seek to realize what a pious father and mother, now perhaps in heaven, taught you when a child, and would have you never forget: "Man's chief end is to glorify God and enjoy him forever." "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God."

#### A PROTESTANT CHAPLET.

The Roman Catholic, Greek and other churches put into the hands of their members a string of beads, called a rosary or chaplet, which is often made of scented woods or valuable stones, that it may be used in fixing the attention and in remembering the number of their prayers. With some such design do we present to the pious members of a purer form of faith a series of facts, with the hope that they will bear it in mind in their prayers every morning and evening, and give it consideration in determining their use of the means of doing good which God has put in their hands. The facts are as follows:

That the salvation of our nation and the evangelization of the world demand a far greater number of men to preach the gospel of Christ.

That it has pleased God greatly to prosper the efforts of our beloved Presbyterian Church; to increase the number of candidates for this great duty; and to grant it at the same time a reasonable security against mistakes in their selection, through the office and care of the Presbyteries.

That the increase of godly and earnest preachers of the gospel is a matter which concerns every congregation of the Church, and most of all the poorest and smallest; and that therefore every congregation should aid this object.

That every father of a Christian family, and every pastor of a flock of the sheep of Christ, is under obligations to give sons to the work of the ministry, and to help to sustain those who are preparing for it; and those who have not supplied men are the more bound to supply means.

That the Presbyterian Church is determined to encourage her students for the ministry, and aim to relieve them from oppressive cares and hindrances to study, by a more liberal scale of appropriations from her Board of Education.

That the General Assembly has ordered the Board to increase the rates about one-third, so that henceforth theological students will receive \$200 per annum; collegiate, \$160; and academical \$120; and that these rates, with the addition to the number of students, necessitate contributions from the churches one-half larger than last year.

That this most important cause needs now thirty thousand dollars each alternate month until May, and, from the circumstances of these young servants of Christ, must have it promptly.

That the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered to them his goods; and to every man he gave according to his several ability. After a long time the Lord of those servants

cometh and reckoneth with them, and him that has been faithful over a few things He will make ruler over many things; and he shall enter into the joy of his Lord.

The two ends of this chaplet are suited to tie together. Each bead is precious, and should be tarried over in prayer and meditation. There are many chaplets whose beads have neither sweet scent nor real value; whose prayers secure no blessings, either to the person praying or to the object of them. But the chaplet carved all over with the promises given from the lips of the coming Messiah, and relating to the spread and glory of his kingdom, cannot fail of securing a great recompense. And such this chaplet is.

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### THE METHODIST EPISCOPAL CHURCH.

The past generation has witnessed a wonderful revolution in the opinions of the Methodist Church as to the necessity of education for her ministry. No other church has addressed itself with such zeal to the increase of colleges, at suitable locations over the country, of sufficient equipment to meet the wants of the mass of the young men coming to them, and with provisions for the exercise of a healthful religious influence over the students. It has been alleged by a Methodist newspaper that, according to the statistics of ten of its colleges, *more than one-third* of all their graduates have entered the gospel ministry. The Rev. Drs. Warren, Foster, and other leading men, have recently issued a special appeal, in which young men are invited to consider such facts as the following:

“It is not so generally known as it should be among our young men *that provision exists for the absolutely free professional education of every suitably qualified candidate for the ministry in the Methodist Episcopal Church.* Institutions have been founded and endowed in which each such candidate can enjoy the instruction of able and experienced professors for a period of at least three years without paying one farthing for the privilege. More than this, provision exists by which each can enjoy during those years access to large and valuable libraries without the payment of the smallest fee. Still further, in these theological schools each student is provided with a furnished room for three or more years without charge. Finally, he is given such facilities for cheap boarding that he cannot live anywhere else, not even at home, so inexpensively.”

With these enlightened plans for the increase and culture of her ministry, it is pleasant to the Christian to see the wider grasp of her responsibilities to the world which is animating the Methodist Church. She is losing the spirit of sectarianism, entering more zealously into coöperation with other branches of the Church of Christ in efforts for the general good of our race, and waking fully to the grand duty of giving the gospel to the nations lying in darkness. Her wonderful increase in numbers and influence is the most remarkable commentary of the age upon the blessedness of imitating the example of Him who introduced his ministry with the announcement, so startling to the common impressions, the prejudices, and the self-esteem of most of his hearers: “The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor;” and who gave to certain questioners this, as one of the chief evidences of his divinity: “To the poor the gospel is preached.”

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### THE FIRST FRUITS OF THE YEAR'S HARVEST.

At the meeting of the Board for the beginning of September, just held, it was remarked with much pleasure that the majority of nearly a score of recommenda-

tions from the Presbyteries recently in session were in behalf of the sons or relatives of ministers, some of whom are men of eminent usefulness in the church. It was resolved, at this entrance upon the heaviest work of the year, to spend a portion of the meeting in special prayer for the influences of God's Spirit and the Divine blessing upon the candidates for the ministry, upon the youth of the Church, and upon the efforts of the Board to supply the wants of those who are dependent upon it for aid. The meeting was a solemn and precious one. Two or three members of the Board remarked that they had been struck with the number of earnest prayers for missions in which are omitted the conversion of the young, their thorough consecration to Christ, and the blessing of God upon the Church's efforts to forward the education of those who are called to the ministry, which are at the foundation of all success in missions. Does the reader of this article realize the importance of such supplications, and urge them before the throne of grace? The Board, the Church, the candidates, the salvation of our sons and daughters, the advancement of religion in our country, the calls of God's providences in the world, the lamentable condition of a world lying in sin, all appeal to you. Will you not pray for us?

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 RECEIPTS AT PHILADELPHIA IN AUGUST, 1871.

SYNOD OF ALBANY.— <i>Pby of Albany</i> —Jefferson 1st ch 3 37; Bethlehem 1st ch 10. <i>Pby of Troy</i> —Waterford ch 21 81	\$35 18	SYNOD OF PACIFIC.— <i>Pby of Oregon</i> —Eugene City ch	5 00
SYNOD OF BALTIMORE.— <i>Pby of Baltimore</i> —Deer Creek and Harmony chs 14 70; Cumberland ch 45	59 70	SYNOD OF PHILADELPHIA.— <i>Pby of Lackawanna</i> —Warren ch 4 75. <i>Pby of Philadelphia, North</i> —Neshaminy ch 14. <i>Pby of Philadelphia Central</i> —Bethesda ch 29 36; Kensington 1st ch 39 50. <i>Pby of Westminster</i> —York ch 89; Columbia ch 50	226 61
SYNOD OF CINCINNATI.— <i>Pby of Portsmouth</i> —Hanging Rock ch	6 49	SYNOD OF PITTSBURGH.— <i>Pby of Blairsville</i> —Buffalo ch	15 39
SYNOD OF CLEVELAND.— <i>Pby of Mahoning</i> —Warren 1st ch 30. <i>Pby of Steubenville</i> —Centre Unity ch 25	55 00	SYNOD OF TOLEDO.— <i>Pby of Lima</i> —Ada, Reily Creek and North Bethel chs	12 00
SYNOD OF ERIE.— <i>Pby of Erie</i> —Franklin ch 20. <i>Pby of Kittanning</i> —Kittanning 1st ch, from J E Brown 300	320 00	SYNOD OF UTICA.— <i>Pby of Otsego</i> —Cherry Valley ch	40 57
SYNOD OF GENEVA.— <i>Pby of Geneva</i> —Geneva 1st ch	46 97	SYNOD OF WESTERN NEW YORK.— <i>Pby of Buffalo</i> —East Hamburg ch 5. <i>Pby of Niagara</i> —Niagara Falls ch, from A H Porter 25	30 00
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —Fayetteville ch 20. <i>Pby of Huntingdon</i> —Lewistown ch 26 66; Williamsburg ch 25. <i>Pby of Northumberland</i> —Lycoming ch 3	74 66		\$1,990 13
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Chicago</i> —Lake Forest ch 120. <i>Pby of Freeport</i> —Galena Ger ch 6; Warren 1st ch 6. <i>Pby of Rock River</i> —Centre ch, Sunbeam 6; Sterling ch 32	170 00	ON ACCOUNT OF MEMORIAL FUND.	
SYNOD OF INDIANA, NORTH.— <i>Pby of Cracfordsville</i> —Newton ch 7; Rob Roy ch 8	15 00	From Memorial Fund Committee	28 00
SYNOD OF INDIANA, SOUTH.— <i>Pby of Indianapolis</i> —Carpentersville ch	3 00	LEGACIES.	
SYNOD OF IOWA, SOUTH.— <i>Pby of Missouri River</i> —Clarinda ch	5 25	Estate of Miss Sarah Downs, Colchester, N J (1000 less 100) 900; Estate of Robert W Smith, Rush Creek Township, Fairfield County, Ohio 300; Estate of John S Wilkin, Penna (50 less exchange) 49 70; Estate of Matthew Patton, Pa 5	1,254 70
SYNOD OF KENTUCKY.— <i>Pby of Louisville</i> —Hopkinsville ch	1 00	MISCELLANEOUS.	
SYNOD OF MICHIGAN.— <i>Pby of Detroit</i> —Jefferson Ave ch, Detroit 210 77; White Lake ch 13	223 77	Heattie Conway, Sprout Creek, N Y 5; Interest (in part) on Jacob Fund 175; From a family in 1st ch, Camden, N J 20; "Annie" Wheeling, W Va 15; Interest (in part) on Means fund 197 30; Mrs J E DeKlyn, Irvington, N Y 5; From a member of the Presbyterian ch 15	432 30
SYNOD OF MINNESOTA.— <i>Pby of St Paul</i> —Central ch, St Paul 30. <i>Pby of Winona</i> —Rochester 1st ch 6 40	36 40	Total amount acknowledged,	\$3,705 13
SYNOD OF NEW JERSEY.— <i>Pby of Monmouth</i> —Bricksburg ch 9 49. <i>Pby of Morris and Orange</i> —First ch Morristown 44 06; Boonton ch 33 25; Fairmount ch 3. <i>Pby of Newark</i> —Montclair ch 113. <i>Pby of Newton</i> —Newton 1st ch 58 24. <i>Pby of West Jersey</i> —Second ch Bridgeton 27 73	288 77	WILLIAM MAIN, Treasurer.	
SYNOD OF NEW YORK.— <i>Pby of New York</i> —Ch of Covenant, New York City 250; Murray Hill ch 23 40. <i>Pby of Westchester</i> —New Rochelle ch 35 15; Croton Falls ch 9	319 55	OFFICE OF THE BOARD OF EDUCATION, No. 907 ARCH ST., PHILADELPHIA.	

Letters, reports, &c., relating to candidates and the general affairs of the Board, are to be addressed there to WILLIAM SPEER, D.D.; remittances of money to WILLIAM MAIN, Esq., at the same place.



## BOARD OF FOREIGN MISSIONS.

## RECENT INTELLIGENCE.

PLEASING NEWS FROM THE GABOON AND CORISCO MISSION.—Mr. Bushnell writes that a good deal of religious interest marked the services at Gaboon, ten or twelve persons attending an inquiry meeting three evenings in the week. The training class was commenced with three young men and five of the eldest pupils in the girls' school, besides three young men from the native towns, who are irregular in their attendance. It was expected that two of the members of the church would soon be received under the care of the Presbytery as candidates for the ministry; and a female teacher would be employed as a Bible-woman to visit the native women. The boys' boarding-school at Baraka contained twenty scholars, and the girls' boarding school thirty. The brethren had purchased a yacht from a German merchant for \$2,420, in gold. This vessel cost \$4,500, delivered at Gaboon when it was new, three years ago, and it is in fine condition. It is considered a very advantageous purchase. The news of its purchase reached us since the article on the subject on another page was in type. Mr. and Miss Nassau had returned to Benita, but expected to set out for this country in a few months. Mr. and Mrs. Murphy accompanied them to Benita, where they and Mr. and Mrs. Kops, who were expected soon to arrive, would be stationed. They were delighted with the Benita station and its missionary prospects. Mr. Gillespie is stationed at Gaboon, and Miss Boughton also. Mr. Bushnell writes very urgently of the need of more laborers, particularly in what may be called the Gaboon part of the field.

INTERESTING NEWS FROM CHINA.—At Canton a conspiracy had been to some extent successful in awakening opposition to foreigners. First, certain persons widely distributed medical powders, claiming for them great virtue. Next, placards appeared denouncing these powders as poisonous, and as having been intended by the foreigners and the native Christians to accomplish their evil purposes, and calling on the people to rise up in their wrath against the enemies to the country. So great was the excitement thus created, that much of the missionary work of the brethren was suspended. This excitement would not probably last very long. Previously, several out-stations had been occupied with encouraging prospects. At this station, a new convert had been lately received into the church. At Shanghai, the communion season in July was one of much interest. It was with much regret that some of the members of the church had to be excluded from the communion, but three new communicants were received, and an elder was ordained. At Tsinanfu, or Chenanfou, the capital of Shantung, Mr. McIlvaine was still meeting with encouragement. Mr. Crossette, of Tungchow, spent a fortnight at this city, and was impressed with its importance as a missionary station. Mr. McIlvaine's occupying it for the present may lead other brethren to join him in the work there—a question now receiving their consideration. Dr. and Mrs. Patterson have arrived at Tungchow. Mr. and Mrs. Corbett have reached Chefoo, on their return from Canton. Mr. and Mrs. Carrington, of the Siamese Mission, were also at Chefoo, for the benefit of Mrs. Carrington's health.

AT KOLAPORE, INDIA, a convert was received into the church in July, the second received this year. Mrs. Wilder's school for girls now contains forty scholars on the roll, with an average attendance of thirty. The brethren are urgent in their

request for reinforcement, and we trust it will not be long until their request can be granted. At SAHARANPUR the boys' orphan asylum had received a number of new scholars from Sealkote, who had been in a Scotch school now discontinued. The number now at Saharanpur is fifty-seven.

GOOD NEWS FROM PERSIA.—Mr. Cochran writes to Mr. Shedd that encouraging religious interest is manifested in several of the village congregations. He enumerates six or seven places in each of which eight or ten persons may be regarded "as truly converted and candidates for the communion." Messrs. Bassett and Stocking and their company arrived safely at London, August 21st, on their way to this mission; all well.

THE SYRIA MISSION at its annual meeting in July, agreed to recommend several measures to the Board looking to greater enlargement and efficiency in the work, of which fuller reports will be received hereafter.

THE PRESBYTERY OF BRAZIL, at its session in Rio de Janeiro, in July, licensed a young man to preach the gospel, and ordained Modesto Perestrello Barros de Caralhosa as an evangelist. During the meeting of Presbytery three persons were received as communicants by the church session.

FROM MISSIONS IN OUR COUNTRY.—Mr. Cowley and his family have arrived at Lapwai, where they met with a warm welcome from the Agent, and such of the Nez Perces as they had seen. Mr. Spalding was detained at his home in Oregon by the serious illness of his daughter, but hoped soon to reach the mission to these Indians. Messrs. Roberts and Menaui, through the kind coöperation of the Agent, were laying their plans to occupy a more eligible station among the Navajo Indians. Mr. MacElroy was expecting to go on from Santa Fe to Albuquerque, as probably the best place for his labors.

RECEIPTS, MAY 1ST TO SEPTEMBER 1ST.—From churches, \$43,394; from legacies, \$3,536; from individual donors, \$21,385; in all, \$68,316. Receipts in the same months last year, \$57,010—of which, from churches, \$17,887.

LETTERS RECEIVED TO SEPTEMBER 14TH.—From Cattaraugus, Seneca, August 26th; Creek, September 1st; Las Vegas, August 10th; Santa Fe, August 30th; Navajo, August 15th; Lapwai, Nez Perce, August 27th; San Francisco, September 2d; Yokohama, July 22d; Yedo, August 6th; Peking, June 29th; Tsinan-fu, June 20th; Tungechow, July 3d; Chefoo, July 18th; Shanghai, July 25th; Ningpo, July 10th; Hangchow, July 5th; Canton, July 18th; Bangkok, July 9th; Etawah, July 21st; Saharanpur, July 29th; Dehra, July 29th; Lodiana, July 17th; Murree, July 17th; Kolapore, July 15th; Oroomiah, July 5th; Abeih, August 12th; Benita, July 3d; Gaboon, July 25th; Rio de Janeiro, July 25th.

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#### BOAT FOR THE GABOON AND CORISCO MISSION.

Many of our readers know that the Rev. A. Bushnell, before returning to Africa, made a plea for a boat with a cabin, to be used in the service of this mission. We quote from his circular: "In the important field they [the Gaboon and the Corisco Missions, now united,] occupy on the Western borders of the unexplored regions of Ethiopia, about mid-way between the Niger and the Congo, there are no roads nor beasts of burden, and the travelling is nearly all on the water. The health and lives of missionaries have too long been jeopardized by exposure to the sun, rain, and night air in open boats; and now, in connection with the reinforcing of these united missions, a small vessel with a cabin is much needed." We are glad to report that liberal gifts have been received for this

object, amounting now to \$2058. With this sum a small vessel can probably be secured, but it is quite desirable that about \$1000 more should be sent in, so as to enable the brethren to purchase a larger boat. Even then the money invested would make but a small figure, when compared with the sum usually paid for a yacht in our waters, used for purposes of pleasure. The noble object which took our missionary friends to Africa, and the risk to health from exposure to the sun and rain, concur to make a good covered boat one of the things which should be provided for them. They should have applied for it years ago.

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### HOW TO INCREASE THE POWER OF MISSIONARIES.

All agree that our missionaries should be men of piety, ability, education, common sense, energy, good health, &c. There is room on missionary ground for a diversity of gifts, but weak men can be more useful at home than abroad, and should not be sent out; at least the general rule should be to send only the strongest men to the foreign field. Once on the ground, how can their power be best promoted?

We will suppose that their homes and temporal support are provided, so that they may be free from worldly care; otherwise, especially in tropical climates, they will not live long to labor. We will also suppose that the general plans of their work are wisely matured; otherwise, their labors may easily be ineffective. As to these plans, it is often difficult to form them. Each missionary field has its own features, which need to be well considered. In some countries, India for example, it is a question to what extent missionaries should engage in schools, and what prominence should be given to education in English. In that country, in China and in other countries, difficult questions arise as to the best methods of training native assistants, and especially native ministers of the gospel, and also as to the settlement and support of native pastors. These and other matters of great moment will often lead the ablest missionaries to ask, Who is sufficient for these things? But we will now suppose them to be all settled; the missionaries to be at their work; the regular course of their labors to be maintained from year to year—what more do they need to make them men of power? Most persons would at once answer, they need and must have the influences of the Holy Spirit to accompany all their efforts, or else these good efforts will be all in vain. Understood in its full meaning, this reply is correct enough; it includes, however, ideas that are overlooked by many, and sometimes not fully appreciated by missionaries themselves. Take one of these included views, for the present,—the gracious power of the Holy Spirit in the hearts of the laborers, foreign and native. In this largely consists their power in their missionary labors. If they can maintain a life of deep piety in their own souls, if they can live like Brainerd, Martyn, or Paul the Apostle, yea, rather like Christ himself in a high degree, they will shake the world. Their evangelizing labors will then abound more and more, and they will lead many souls, now lost and perishing, unto the Saviour of sinners. To maintain this life of piety is no easy matter, in the midst of the most unfavorable influences, and in the far absence of Christian institutions and holy examples. Good men are these laborers, foreign and native, self-denying, devoted, and yet they are but men, sanctified but in part. Like other men they are exposed to various spiritual dangers and temptations; one is tempted to make too much of comfort in his circumstances; another is tempted to lose precious time in miscellaneous ways; another is tempted to neglect the thorough study of the native language; another is tempted to keep too far from the natives, and so not to come sufficiently into

sympathy with them; still another is tempted to insist on having his own way in intercourse with his associates; indeed, as to this last point, few persons without experience can understand the temptations to disagreement that often spring up at a missionary station. These things, in so far as they exist, lessen the usefulness of the best men; so do all the common drawbacks in the Christian life—unbelief, lukewarmness, worldliness, and all want of spiritual affections.

The great remedy of all evils, the great source of all power in Christian men at home or abroad, is the indwelling of the Holy Spirit in their hearts. As in the beginning of the Christian dispensation, so it is now. The disciples were to "receive power," even to "be baptized with the Holy Ghost," before they could be witnesses unto Christ, in their own and foreign lands, even "unto the uttermost parts of the earth." We may not expect to receive now the power of miraculous gifts, but we may receive the greater gifts of faith in Christ and love to God and compassion for souls in the bondage of sin and death.

This baptism of the Spirit all our missionary brethren prize as their greatest gift. This will make them truly men of power. And this can be sought for them by all our readers, after first seeking it for themselves.

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#### WALDENSIAN CALL FOR HELP IN ITALY.

The Rev. Matteo Prochet, of Genoa, Italy, has favored us with an interesting letter, a part of which we insert below. Mr. Prochet refers in terms of deep respect and regret to the death of Dr. Revel. He states in a few words his having been previously appointed by Synod to relieve Dr. Revel of his Presidency of the Commission, in order that he might regain his strength, and his sense of the weighty charge entrusted to him. And he expresses warmly the hope that the missions would still receive aid from their friends in Great Britain and in the United States. Enlarged pecuniary support is much needed, and it is for an encouraging work that Mr. Matteo pleads, as our readers will see:

If the financial side is somewhat discouraging, the other one is a cheering one. Our churches in the mission are daily growing in strength, in knowledge, and I think and believe, in grace before God and man. Two thousand communicants have joined openly our churches, and yearly a good number of catechumens are following regular instruction in order to be admitted. In many towns, especially in Sicily, twenty, thirty, even forty men have signed applications subsequently forwarded to some of our missionaries,

asking for some one to go and preach the Gospel to them.

Rome, at last opened to the preaching of the truth as it is in Jesus, has two of our evangelists. The Waldensian Church was the first amongst the evangelical agencies at work in Italy to enter Rome, and it was but just, she had suffered so long. Thirty-six times had Rome made the attempt to stamp the Gospel and the Gospel people out of the Waldensian Valleys. The greatest king of his age lent his best marshal and thousands of his best soldiers. In vain—the King of kings protected the handful of his people, and now the sons of those Waldensians preach *freely* the Gospel in Rome itself, at *the very gates of that gloomy palace* of the inquisition within whose walls so many of their forefathers had sealed with their blood their faith in Jesus. There is evidently something striking in the mere fact itself.

Besides, the Romans are anxious to have instruction; so much so that more than a hundred Roman Catholic children have been offered by their parents to be trained in our school. A part of them only could be received by Mrs. Gould, an American lady, who has just begun a school in our hall. We intend to make use of these good dispositions of the people, and begin next autumn with a good staff of teachers.

In short, our position seems to me something like that of the Israelites between the Egyptians and the Red Sea. Afraid of the Egyptians, they did not know where to fly; they cry to God,

and the only answer is, "Forward"—forward that is into the sea! We have also a financial question, which like a sea lies in our way, an insuperable barrier, we ask what are we to do? And the hundreds and thousands of souls which, awakening from their superstitious slumbers, call out: come over and help us, seem to us as a second direct answer from God, "Go forward."

I am afraid my letter is taking unusual proportions, and I must close it. You may see from what precedes that I am not up to the mark (as English people say) for pleading a cause. But I know you have already some knowledge of it, and I am satisfied if I have only succeeded in drawing your attention to these missions. May God himself do what I cannot do, and work and incline the hearts of his people on the other side the Atlantic to come to our help!

### THREE YEARS' WORK FOR NATIVE AFRICANS.

The Rev. J. M. Deputie writes from New Tom's station, near Marshall, Liberia, June 3d, concerning his labors for the natives, as follows:

One month hence will end my three years' labor among the people of this place. If I measure my work by the number of converts directly from heathenism, I have nothing to show as the result of past labor. Still I am not discouraged, for I believe *all* has not been lost. The blessed gospel has been heard by attentive ears, and, like heaven, is silently but surely doing its work.

The services of the Sabbath grow in interest. All show a willingness to hear the word of life. To my question, Do you want me to go away? they answer, No. In such case what would *we* do? A few evenings ago I was made to rejoice on hearing a short conversation between Mrs. D— and one of the men. She asked him what he thought of this God palaver, and if he ever prayed. His reply was, "Yes, mamma, I like God palaver. I go to town to hear daddy preach all the time. What he tells us is too true, and I like them much. I pray to God all the time to take away my bad heart and give me good heart, so when I die I can go to that good place where God lives." After hearing this, can any wonder at my petitioning our Father in heaven that He would hear this man's prayer, take away his stony heart and give him

a heart of flesh? He has been here since, and I believe he is sincere in his desire. In conversation with others, they have acknowledged that their religion will do them no good, and that if they are saved it must be by forsaking their evil habits and embracing Christ as offered in the gospel. *Many* are persuaded their "gree grees" will not carry them to the Christian's heaven. May the Lord prosper the work and bring them all to a saving knowledge of Himself."

We hope that these poor people may be made subjects of *earnest* prayer by *all* who desire their conversion. We need the influence of the Holy Spirit, for our work is a great one. "A great door and effectual is opened unto us, and there are many adversaries." Pray therefore that we may be watchful, that we may stand fast in the faith, that we may quit us like men, and be strong. These heathen are to be given to Christ if there is truth in inspiration, and if there is any faithfulness in God's servants, it should be possessed by us who are laboring among them. "If Africa's fountains of life have been poisoned, let the wells of salvation be opened to her, thus giving her beauty for ashes, the oil of gladness for mourning, the garment of praise for the spirit of heaviness."

My school continues to prosper as rapidly as can be expected under existing circumstances. I have twelve scholars, all very anxious to make good use of the opportunity they have of acquiring knowledge.

### ARRIVAL AT GABOON—INTERESTING NOTES.

The Rev. A. Bushnell writes as follows from his old station at Baraka, Gaboon, West Africa, under date of June 16th:

As the mail day approaches I hasten to inform you of our safe arrival here on the evening of the 9th inst., twenty-eight days from Liverpool. Our passage continued pleasant till the last. Indeed, from New York to Gaboon it was all that we could have desired. Not an accident, disappointment, or serious inconvenience occurred; and no illness was experienced by any member of our company, with the exception of the usual sea-sickness in some cases. We felt when we left our native shores, that we were borne on a wave of Christian sympathy and wafted by the breath

of prayer. Surely God has answered in our behalf the prayers of his people, and if they continue to pray, we shall be sustained in our arduous and responsible work, and success will crown all our labors. My earnest request to our friends and patrons is, "Brethren, pray for us."

I believe I gave you, in former communications, some account of our voyage, visits to Lisbon, Madeira, and Old Calabar. At the latter place, where we landed our fellow passengers of the Scotch United Presbyterian Mission, we remained a day, and visited their two largest stations, Duketown and Creek town. These stations are on the river, near the hulks and vessels engaged in the palm oil trade. The influence of trade there, as with us here, is a serious obstacle to the progress of their work, and desolating to the natives who are engaged in it. Had it not been for the river trade, both Calabar and Gaboon would probably have had a large Christian population now. Alas! a fearful responsibility rests upon those in Christian lands who send these desolating streams of ruin to these heathen shores. The foreign slave-trade, during more than two hundred years, robbed Ethiopia of her sons and daughters; and the foreign liquor trade is rapidly destroying the scattered remnants. Oh Lord, how long? Still at Calabar we saw much to encourage us. Mr. and Mrs. Anderson, and Mr. and Mrs. Goldie have toiled there twenty-three years, and bid fair to labor as many more; the Rev. A. Robb, D.D., and others have had a shorter period of service, and all are hopeful and confident of the ultimate triumph of the gospel in that part of dark Africa. Dr. Robb is much interested in imparting biblical and theological instruction to a class of young men in the employ of the mission, who spend a portion of time with him; the remainder being spent in teaching, Bible-reading, and other kinds of mission work.

From Calabar to Gaboon required only about thirty-six hours, touching at Fernando Po, to land a pilot. We anchored off Baraka about seven o'clock P. M., and Dr. Nassau soon came on board, and Mrs. Bushnell and myself accompanied him on shore, where we met an enthusiastic welcome from the pupils in the schools, and many of the people, who hastily assembled to greet us. We also found Miss Bella Nassau at the mission house, and Mrs. Sneed and Charity, her assistants at Benita.

The following morning I hastened on board, and landed the remaining members of our company to breakfast, and before noon we had all our freight and baggage ashore. We were greatly relieved of anxiety, that had oppressed us from the time we learned that Mr. and Mrs. Walker, and Mrs. Reutlinger had left, when we found Dr. and Miss Nassau here, and that most of the children had remained at Baraka. It seems they were needing a change, and so instead of going to Calabar, they arranged to come here and let Mr. and Mrs. Walker leave, taking their little boy. Probably the Walkers might have remained till our arrival, had it not been for this arrangement.

The doctor and his sister are looking better than we expected to find them, but it will be safest for them to have a change as soon as they can conveniently leave their station and work to others, and I think this is their intention.

Sabbath 11th, was an interesting day. The congregations were large and attentive, both morning and evening, and the Sabbath-school was full. Probably many came to see us and the new missionaries.

Rev. Mr. Ibia arrived from Corisco on the 14th inst., and in the evening a called meeting of Corisco Presbytery was held at Baraka. Messrs. Bushnell, Gillespie, and Murphy were received, and Messrs. Clarke and Menaul were dismissed to Presbyteries in the United States. Messrs. Bushnell and Gillespie were appointed a committee to Presbyterianize the Gaboon mission church, with a view to its being received under the care of Presbytery. The meeting was a delightful one, and we trust it will be an era in the work of the Lord in this dark part of his vineyard. The following morning Dr. Nassau and his sister, and Mr. and Mrs. Murphy, left for Benita, on board a German yacht, expecting to call at Corisco on the way.

On our arrival, we found that Dr. and Miss Nassau had fixed upon Mr. and Mrs. Murphy to accompany them to Benita, and as they seemed willing to go, we could say nothing against it, much as we desired them to remain here. We charged the doctor to guard their health in every possible manner. They have been very well, and I think bid fair to stand the climate well. Perhaps they would have preferred to have remained here, but under the circumstances deemed it duty to go with the toil-worn and weary to Benita. Mr. Gillespie occupies the other mission

house here, which it is proposed to devote to the "training institution," and takes his meals with us. Miss Boughton is with us. Both have thus far been well, and are studying the language, and gradually rendering such assistance as they are able to. We have twenty-two pupils in the girls' boarding school and ten boys in the boys' boarding school, and have had numerous applications to increase the number. But we shall wait till the next quarter. We find only nine native members in the church in good standing, and several suspended ones. We found the mission house nearly empty, and very little mission property, except the premises and buildings, and nearly all of the out-buildings need rebuilding or repairing. . . . It will require considerable outlay of funds to put the mission in working order, and some time to get things organized, so that we can unite the accounts and general interests of the two missions in one mission.

Under date of June 26th, Mr. Bushnell writes:

Yesterday, Sabbath, was a day of much encouragement with us. The two previous Sabbaths the congregations were large, but yesterday, both morning and evening, the house was crowded, fuller than I remember ever to have seen it, and the solemn stillness and fixed attention evidenced the presence of the Holy Spirit. Several backsliders express a desire to return, and several of the larger pupils in the girls' boarding school appear seriously inclined. We shall have some extra religious exercises during the week, and hope these encouragements will continue and increase. We doubt not we are remembered in the prayers of God's people in America, and we trust, in answer to their prayers, a brighter day is dawning upon us. "Pray for us."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS, IN AUGUST 1871.

SYNOD OF ALBANY.—*Pby of Champlain*—Malone ch 225 50; Keeseville ch 75. *Pby of Columbia*—Hunter ch 29 22. *Pby of Troy*—Waterford ch 130 87; Schaghticoke ch 58 518 59

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Friederick ch 40 00

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Bethel Sab-sch 6 70; 7th ch Cincinnati 41 95. *Pby of Dayton*—Zion Sab-sch, Oxford 1 75; 1st ch Sab-sch, Oxford, to ed child at Dehra 35; 2d ch Piqua 37. *Pby of Portsmouth*—First ch Portsmouth 573 16; Jackson Sab-sch 22 10; Ripley ch 7 724 66

SYNOD OF CLEVELAND.—*Pby of Cleveland*—First ch Cleveland 896 75; Chester ch 24 25. *Pby of Mahoning*—First ch Warren 45; Hanover ch 7. *Pby of St Clairsville*—Washington ch 50. *Pby of Steubenville*—Wellsville Sab-sch 9 70; East Springfield ch 31; Bacon Ridge ch 31; Stillfork Sab-sch 5; Centre Unity ch, bal of Hanna Fund 25 1,124 70

SYNOD OF COLUMBUS.—*Pby of Athens*—Marietta ch 5 80; Middleport ch 22 50, Sab-sch 14 50 = 37. *Pby of Wooster*—Holmesville ch 46 70; Shreve ch 25. *Pby of Zanesville*—Keene ch, bequest of Jno Dougherty 100; Jersey ch 10 25 224 75

SYNOD OF ERIE.—*Pby of Allegheny*—First ch Allegheny City, for N A Indians 60; North ch Sab-sch 33 72. *Pby of Butler*—Mt Nebo ch, a little girl 1; Leesburgh ch 12 53; Union Oil Wells ch 11 45. *Pby of Erie*—Wattsburgh ch 14 42; Harbor Creek ch 16 24; Mill Creek ch 10; Franklin ch 50. *Pby of Kittanning*—First ch Kittanning 1000; Glade Run ch 50, Thos Gaghan 5 = 55; Rayne ch 17. *Pby of Shenango*—Clarksville ch, for Persia 30 07; Mt Pleasant ch 8; Hopewell ch 8 75; Unity ch 35; West Middlesex ch 22 1,385 18

SYNOD OF GENEVA.—*Pby of Cayuga*—First ch Genoa 36 11; Ludlowville ch 10 22. *Pby of Chemung*—First ch Sab-sch Elmira 10. *Pby of Geneva*—First ch Geneva 28 26, Memorial 10 = 38 26 94 59

SYNOD OF HARRISBURG.—*Pby of Carlisle*—Mechanicsburg Sab-sch, for Tungechow sch 46 62; Petersburg ch 5; Rock Spring and St Thomas chs, estate of Matthew Patton 5. *Pby of Huntingdon*—Buffalo Run ch 14 61, Sab-sch 5 72 =

20 33; 1st ch Altoona 84; Lewistown ch 50. *Pby of Northumberland*—Orangeville ch 6 15; Rohrsville ch 5 85; Sugar Loaf ch 2. *Pby of Wellsboro'*—First ch Coudersport 11 25 236 20

SYNOD OF ILLINOIS, CENTRAL.—*Pby of Bloomington*—Low Point ch 13; *Pby of Peoria*—Science Hill Sab-sch 5; Lewistown ch 32 20. *Pby of Schuyler*—First ch Warsaw 18. *Pby of Springfield*—First ch Springfield 162 75 230 95

SYNOD OF ILLINOIS, NORTH.—*Pby of Chicago*—Third ch Chicago 551 81; Lake Forest ch 7 15. *Pby of Freeport*—First ch Freeport 43 10; Galena Ger ch 12. *Pby of Ottawa*—Farm Ridge Sab-sch 2 60. *Pby of Rock River*—Sterling ch 150; North Henderson ch Sab-sch 8 35 775 01

SYNOD OF ILLINOIS, SOUTH.—*Pby of Cairo*—Odin ch 2 83. *Pby of Mattoon*—Charleston ch 25 27 83

SYNOD OF INDIANA, NORTH.—*Pby of Muncie*—Noblesville ch 22; Boxley ch 4 26 00

SYNOD OF INDIANA, SOUTH.—*Pby of New Albany*—First ch Sab-sch New Albany, to ed girl at Myrpurie 50. *Pby of Vincennes*—Claiborne Sab-sch, for Safita 2 52 00

SYNOD OF IOWA, NORTH.—*Pby of Cedar Rapids*—First ch Cedar Rapids 5 52. *Pby of Waterloo*—Rock Creek ch 6 03; West Irving ch 4 15 55

SYNOD OF IOWA, SOUTH.—*Pby of Iowa*—Kossuth ch Sab-sch 10 00

SYNOD OF KANSAS.—*Pby of Topeka*—First ch Sab-sch Leavenworth, for Syria 27 25

SYNOD OF KENTUCKY.—*Pby of Ebenezer*—Burlington ch 50. *Pby of Louisville*—Hopkinsville ch, R Thompson 2; Chestnut st ch, Louisville 100. *Pby of Transylvania*—New Market Sab-sch, for Oroomiah Sem'y 5 15 157 15

SYNOD OF LONG ISLAND.—*Pby of Brooklyn*—Ger ch Williamsburg 15; 1st ch Edgewater 8 11; South Third st ch, Williamsburg 22 40; Genevau ch 12 09; 1st ch Remsen st 28 65; 1st ch, Dr Seaver's 170. *Pby of Long Island*—Moriches ch 20. *Pby of Nassau*—Astoria ch 55 331 25

SYNOD OF MICHIGAN.—*Pby of Detroit*—Saline ch 33 50; Westminster ch Sab-sch 51 39. *Pby of Lansing*—Homer ch 73 70, Sab-sch, to sup girl in Persia 31 30 = 105. *Pby of Saginaw*—Tawas City ch 10 01; East Tawas ch 7 46 207 36

SYNOD OF MINNESOTA.—*Pby of St Paul*—First ch Stillwater 60; St Paul ch, to con Rev D R Breed *Life Director* 100 160 00

SYNOD OF MISSOURI.—*Pby of Osage*—Pleasant Hill Sab-sch 9. *Pby of Ozark*—Bethel ch 2. *Pby of Palmyra*—First ch Sab-sch, Brookfield 3. *Pby of St Louis*—Second ch and Sab-sch St Louis 500 514 60

SYNOD OF NEW JERSEY.—*Pby of Elizabeth*—First ch Sab-sch Plainfield, for Futehgruh 25. *Pby of Jersey City*—Norwood ch 46 12; Tenafly ch 50 27. *Pby of Monmouth*—Port Washington ch 27 60. *Pby of Morris and Orange*—South st ch Morristown 1,471 23; Chester ch, two widows 5; Brick ch Parsippany 102; Central ch Orange 201; 2d ch Orange, to con Geo W and Catharine Snow *Life Directors* 700. *Pby of Newark*—Third ch Newark 16 79; Roseville Sab-sch Miss'y Socy, to ed child in Persia, 50; two in Corisco 30 = 80; Wickliffe ch 11 07; Bloomfield ch 457 10. *Pby of New Brunswick*—Second ch Sab-sch Princeton, for Gaboon 27 50; Dutch Neck ch 77; First savings of little David B Hill Jr 1 = 78. *Pby of Newton*—Newton ch 64 39. *Pby of West Jersey*—Pittsgrove ch 75; 1st ch Vineland 14 50; 2d ch Bridgeton 44 65 3,497 22

SYNOD OF NEW YORK.—*Pby of Hudson*—First ch Middletown 130; Cohecton Sab-sch 5 60; Palisades ch 19 61. *Pby of New York*—Ch of the Covenant 125; Madison Square ch 100; Brick ch Chapel 6. *Pby of North River*—Kingston ch 14; Cold Spring ch 10. *Pby of Westchester*—Croton Falls ch 14; Irvington ch, to con J F Ferry, Mrs Elizabeth R Ferry and Fred'k P Ferry *Life Directors* 560 40; New Rochelle ch 74 08 1,588 69

SYNOD OF PACIFIC.—*Pby of Oregon*—Portland ch 32 35

SYNOD OF PHILADELPHIA.—*Pby of Chester*—New London ch 172 65. *Pby of Lackawanna*—Montrose ch 160, D P 10, Sab-sch, Mrs Miller's class, to sup Julia Grace, Beirut 10 = 180; Waymart ch 25; Prompton ch 15. *Pby of Lehigh*—First ch Reading 120, Sab-sch 125 = 245; Mt Bethel ch Portland Sab-sch 6. *Pby of Philadelphia Central*—Oxford ch Hopewell Sab-sch 2 30. *Pby of Philadelphia North*—Chestnut Hill Sab-sch, for Chefoo sch 7 04; Abington ch 15 31 668 30

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Congruity ch 5 25. *Pby of Pittsburgh*—Canonsburg ch 3; Long Island ch 11. *Pby of Redstone*—McKeesport Sab-sch, to ed boy in Bogota 60; Round Hill ch 29 17; West Newton ch 8 Miss Eva Moore dec'd 66c = 8 66. *Pby of Washington*—Fairview ch 7 85; 1st ch Sab-sch Washington 14; Cross Creek ch, bequest of J S Wilkin 50; New Cumberland ch 91 50 280 43

SYNOD OF TENNESSEE.—*Pby of Austin*—Austin ch 16 50

SYNOD OF TOLEDO.—*Pby of Bellefontaine*—Wyandotte ch 4 20. *Pby of Maumee*—Hicksville Sab-sch 8 25 12 45

SYNOD OF UTAH.—*Pby of Binghamton*—Nineveh ch, to con F Edgeton *Life Director* 100; 1st ch Owego 232 60. *Pby of Otsego*—Head of Delaware ch L E R 5. *Pby of Utica*—First ch Waterville, Ladies' Benv't Soc'y 63 10; Vernon ch, to con Rev D I Biggar *Life Member* 35 435 70

SYNOD OF WESTERN NEW YORK.—*Pby of Buffalo*—East Aurora ch 10; *Pby of Genesee*—North Bergen ch 43; 1st ch Byron, for Syria Miss, to con Rev T M Hodgman *Life Member* 30. *Pby of Genesee Valley*—Portville ch 36 25. *Pby of Niagara*—Albion ch Mrs Z Clark 4. *Pby of Rochester*—Central ch Rochester 131 18; Chili ch 2; Parma Centre ch 10; 1st ch Genesee 49 36 315 79

SYNOD OF WISCONSIN.—*Pby of Chippewa*—First ch Hudson 4. *Pby of Milwaukee*—St Bankone ch 1 75. *Pby of Winnebago*—Horicon ch 4; Wau-paca ch 5 14 75

Total receipts from churches, \$13,215 20

LEGACIES.—Legacy of Miss Sarah Downs, Delaware Co, N Y 900; Legacy of T A Spencer,

Otsego Co, N Y 50; Bequest of Sarah McLoughlin, Westmoreland Co, Pa, less coll 95 \$1,045 00

MISCELLANEOUS.—For Persia 3,000; for China 500; for India 500; for enlarging Miss'y Buildings in California 2,000; Michigan Female Seminary, Kalamazoo, to sup pupil at Oromiah Sem'y 28; One at Shanghai Sch 30; A Friend 50cts; Mrs E C Lyon 2; A Friend, for Waldenses 30; "Ann" 15; Rev J R Eckard 3 25; Annie Morrison, N Y 20; Miss F A Uffington, Phila 8; Jacob Leyenberger, Orford Iowa, 10; E S Ely, Fredonia, N Y 5; Gen'l M R Patrick, refunding outfit and expenses to China of Miss Patrick 700; A Champion, Rochester, N Y 1,000; Rev L M Stevens and wife, La Porte Ind 10; Yorkville 10; Miss'y Box of a little boy and girl 1; A Country Boy 25cts; A B, Phila 1,256 25; Mrs Marcey, San Francisco 56; Savings of Arthur, Laura, and Lydia Grob 12 85; Rev R Mann, Marion, N Y 5; Mrs J E DeKlyn, Irvington N Y 5; Philadelphian Society, Princeton Coll 16 25; A Country Boy and Sab-sch Scholar 4; D M H 10; Rev R Norton, to sup preacher in Persia 16 63—\$56; Miss M Hickok 2; Mrs H M Wakely, Greenville, N Y 10; A Friend in Tiffin, Ohio, for Benita, Africa 50 9,356 35

Total Receipts in August, 1871, \$23,616 53  
Total Receipts acknowledged from May 1st, 1871, \$68,316 34

SPECIAL MEMORIAL CONTRIBUTIONS.—*For Syria*—Gettysburg ch, Pa, Rev S B Smith and wife 50; Miss Agnes Burr 5; Mrs H C Bailey 5; Miss Mattie A Longwill 5 65 00

*For Gaboon Yacht*—Gettysburg ch, Masters Jno B and Willie McPherson 1 50; 1st ch Sab-sch Mt Pleasant, Iowa 19 47 20 97

*Special for sufferers by famine in Persia*—J N Judson 25; Rev G S Boardman, Little Falls, N Y 6 25; A few friends in Chelsea, Mass 145; Moses W Dodd 18; Central ch, Orange 10, two girls 1 = 11; Head of Delaware ch 22 33; For Missionary destitution in Persia 25; Rev C W Higgins, Osborn, Mo 8; A lady of Buffalo 50; Lake Forest ch, Chicago 33 50; E M Stokes 10; A friend 40; Persian Fund 2 401 13

WM. RANKIN, *Treasurer*,  
23 Centre Street, New York.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, Rev. DAVID IRVING, or Rev. FRANK F. ELLINWOOD, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Esq., *Treasurer*—same address.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the Steamers nearest the first and fifteenth of each month. *Postage*: from New York to LIBERIA and CORISCO, 16 cents for each ½ oz weight; to SIAM 28 cents for each ½ oz weight; to INDIA via Southampton 22 cents for each ½ oz weight; to CHINA and JAPAN, via San Francisco 10 cents for each ½ oz weight; to U. S. of Colombia, 18 cents for each ½ oz weight. The steamer for BRAZIL leaves on the 23d of each month; postage 15 cents for each ½ oz weight. Syria 15 cents each ½ oz weight; Persia 15 cents each ½ oz weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

Of the *Newspaper* edition, a copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre st., New York.



## BOARD OF PUBLICATION.

No. 1334 Chestnut Street, Philadelphia.

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Correspondence of Colporteurs, remittances of money, and donations, to Mr. WINTHROP SARGENT, Superintendent of Colportage and Treasurer.

Orders for Books (except from Colporteurs) and Business Correspondence, to Mr. JOHN A. BLACK.

Subscriptions to *The Presbyterian Monthly Record*, and the *Sabbath-School Visitor*, and payments for the same, to Mr. PETER WALKER.

## WESTMINSTER LESSONS FOR 1872.

The Third and Fourth Series (each covering six months) of the Westminster Lessons embrace the following Lessons, which contain the most touching, impressive, and instructive teachings of God's word.

1. The Widow's Mites, . . . . . Mark 12: 41-44.
2. The Greek Inquirers, . . . . . John 12: 20-36.
3. The Unbelieving Nation—(The Hardened Heart,) John 12: 37-50.
4. Departure from the Temple, . . . . . Matt. 24: 1-14.
5. The Lord's Second Coming, . . . . . Mark 13: 24-33.
6. The Wise and Foolish Virgins, . . . . . Matt. 25: 1-13.
7. The Last Judgment, . . . . . Matt. 25: 31-46.
8. Judas and the Priests—(The Covenant of Death,) Luke 22: 1-6.
9. The Last Passover, . . . . . Luke 22: 7-18.
10. Washing the Disciples' Feet, . . . . . John 13: 1-17.
11. The Betrayer Detected, . . . . . John 13: 18-30.
12. The New Commandment, . . . . . John 13: 31-37.
13. Peter's Warning, . . . . . Luke 22: 31-38.
14. The Lord's Supper Instituted, . . . . . Matt. 26: 26-29.
15. The Father's House, and the Way to it, . . . . . John 14: 1-15.
16. The Comforter, . . . . . John 14: 16-31.
17. The True Vine, . . . . . John 15: 1-11.
18. The Sinner's Friend—(His Friends and Haters,) John 15: 12-27.
19. The Holy Ghost and His Offices, . . . . . John 16: 1-15.
20. Asking in Christ's Name, . . . . . John 16: 16-33.
21. The Intercessory Prayer,—(1) For Eternal Life, John 17: 1-12.
22. The Intercessory Prayer—(2) For Holiness and Oneness, . . . . . John 17: 13-26.
23. The Agony in Gethsemane, . . . . . Matt. 26: 36-46.
24. The Betrayal and Arrest, . . . . . Matt. 26: 47-56.
25. Jesus before Anna and Caiaphas, . . . . . John 18: 12-15, 19-24.
26. Peter's Denial and Repentance, . . . . . Luke 22: 54-62.
27. Jesus before the Sanhedrim, . . . . . Matt. 26: 59-68.
28. Jesus before Pilate, . . . . . John 18: 28-38.
29. Jesus before Herod, . . . . . Luke 23: 4-12.
30. Jesus before the Nation—(Barabbas preferred,) Luke 23: 13-25.
31. Jesus before the Cohort—(The Crown of Thorns,) Matt. 27: 26-30.
32. The Last Rejection—The Death Decree, . . . . . John 19: 4-16.
33. The Traitor's Doom, . . . . . Matt. 27: 3-10.

34. Via Dolorosa—(The Sorrowful Way), . . . . .	Luke 23: 26-33.
35. The Crucifixion—The Superscription of Accusation, . . . . .	John 19: 18-24.
36. The Reviling—The Dying Thief, . . . . .	Luke 23: 34-43.
37. The Last Act of Love: "Mother!" . . . . .	John 19: 25-30.
38. The Death—"It is finished!" . . . . .	Matt. 27: 45-50, Luke 23: 46.
39. The Wonders at the Cross, . . . . .	Matt. 27: 51-56.
40. The Descent from the Cross, . . . . .	John 19: 31-42.
41. The Watch and the Waking, . . . . .	Matt. 27: 62 to 28: 4.
42. The Angels at the Sepulchre, . . . . .	Mark 16: 5-7, Luke 24: 4-8.
43. Jesus revealed to the Women, . . . . .	Matt. 28: 8-15.
44. Peter and John at the Sepulchre, . . . . .	John 21: 1-10.
45. Jesus revealed to Mary Magdalene, . . . . .	John 20: 11-18.
46. The Way to Emmaus, . . . . .	Luke 24: 13-15.
47. Jesus among the Apostles—His First Appearance, . . . . .	Luke 24: 36-49.
48. Doubting Thomas—The Second Appearance, . . . . .	John 20: 24-29.
49. The Miraculous Draught of Fishes—The Third Appearance, . . . . .	John 21: 1-14.
50. "Feed my Lambs!" . . . . .	John 21: 15-25.
51. The Great Commission, . . . . .	Matt. 28: 16-20.
52. The Ascension, . . . . .	Acts 1: 1-14.

#### A STRIKING CONVERSION.

The following touching incident came under notice of the writer whilst pastor of a missionary church in California. At my Wednesday evening meeting, I noticed an uncouth-looking individual in the congregation, who seemed to be deeply affected. For several succeeding weeks he continued to attend, and in response to a general invitation given to any who might desire to say a word, he arose and said:

"I have not attended church or heard a sermon for thirteen years, until within a few weeks. My children have been attending Sabbath-school, and they brought home a little book published by the Presbyterian Board of Publication, and it led me to think of the interests of my soul and attend church. I thank God that I am permitted to testify that I have found the Saviour."

As he spoke, the tears trickled down his cheeks, whilst a sweet smile lighted his countenance. The next day I visited his cabin. It was an humble tenement with an earthen floor. I found him sitting by his wife's shoulder, poring over the pages of the Bible. They were both in tears. Having himself found the Saviour, he was trying to lead his wife to him. I prayed and conversed with them. A short time after, I had the pleasure of receiving both into the church on the profession of their faith.

A few Sabbaths after this I presented the cause of the Board of Publication to my people, and after service the man hung about me, and walked home with me, indicating, by his actions, that he desired to say something to me, but was diffident about mentioning it. I asked him to walk into the study. He walked across the floor two or three times, and then, standing before me, said:

"Mr. ———, when you were talking about the Board of Publication, I felt as though I could not sleep unless I gave something. You know that

the people here raised a purse to help me, and I was afraid to give anything for fear they would think I had no right to give, when I was myself an object of charity; but I cannot rest if I do not. It was a little book of the Board that led to my conversion. I hope you will not tell any one, but I want you to take this."

He put his hand in his pocket, and as the tears rolled down his face, handed me a smooth quarter that had been rolled up in a piece of cloth. Oh! I could not help feeling that this mite was more valuable in the sight of the Lord than the thousands of some who give of their abundance. E.

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#### SUMMER SABBATH-SCHOOLS.

We would announce with much gratification that over twenty thousand copies have been added to the circulation of the *Sabbath-school Visitor* since April, were we not conscious that this increase is chiefly caused by summer schools, which will be discontinued in November. The winter decrease in the circulation of the *Visitor* is a matter of minor moment, but it reveals a state of things that we cannot contemplate without painful apprehension. During the remaining nine months of the year, what provision is made for the instruction of these children? We presume that the churches make none; that those schools that have libraries shut them up, and that no attempt is made to provide the children with any religious reading during the dark months of winter. This season of the year is most favorable for study, and we believe that many more day-schools are kept open during the winter than the summer. Sabbath-schools, we think, could be maintained often much longer than they are, and ordinarily, with proper effort, the whole year round. But could not some plan be devised, when the Sabbath-school must be suspended, to supply the children with the library books and the *Sabbath-school Visitor*, and thus to furnish interesting reading to them when at home? The books and papers are for home-reading; cannot our readers send to us some suggestions that will be useful to others, in regard to the best way of supplying the children with reading in the winter, in places where they have only summer Sabbath-schools? Do so, and you may help others.

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#### A PLEASANT INCIDENT.

One of our colporteurs in Iowa writes as follows:

"I must tell you of a little encouragement I met with the other day. While crossing the prairie from one settlement to another, a boy about ten years of age came within speaking distance and saluted me with a 'Good-morning, sir.'

"'Good-morning, sir,' I replied. 'Are you going my way?'

"He said he was not, but was going west a few miles.

"'Well,' I replied, 'shall I give you a tract to read, when you get home?'

"He said he would be very glad of one; and then added: 'But you forgot the *Catechism* that time, didn't you?'

“‘What time do you mean?’ I asked.

“‘Why, when you stopped that time over night at our house, you said, in the evening, that you would give me one, and in the morning you went away and forgot it.’

“‘Well,’ said I, ‘I am very sorry. But I will give you one now.’

“‘As I gave it to him, he said, ‘Nell would like to have one too.’

“‘Who is ‘Nell’?’ I asked.

“‘Why,’ said he, ‘Nell is my sister. Don’t you know me?’ He told me who he was, and added, ‘We have all been Presbyterians since you were at our house. Father and you talked all the evening about churches, and next day he said he thought you were right.’

“‘Well,’ I answered, ‘I must give you something to read on Presbyterianism. Here is a tract about *What Presbyterians Believe*; here is another entitled *Presbyterianism Explained*; and here another, which gives *Ten Reasons for being a Presbyterian*. Would you like to take and read them?’ His large eyes sparkled with delight as he took them, and said, ‘Father will read them all through to us as soon as I get home.’”

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#### ABOUT BAPTISM.

The many sermons, tracts, and books, on the mode and the subjects of baptism sent to the Board for publication, give evidence that even our ministers do not know how fully and how well we have already treated that ordinance. It will interest some of our readers to know what has been published by the Board upon the questions involved in the subject. We therefore subjoin a list of books and tracts bearing upon that topic. Many of them are admirable, and several of them unanswerable.

*Classic Baptism*, by the Rev. James W. Dale, D.D., \$3.50.

*Judaic Baptism*, also by Dr. Dale, \$3.50.

*Bible Baptism*, 3 cents.

*The Bible on Baptism*, by a Layman, 20 cents.

*Anna Clayton*, \$1.50.

*Confessions of a Convert from Baptism in Water to Baptism with Water*, 50 cents.

*Infant Baptism*, by the Rev. Samuel Miller, D.D., 8 cents.

*Infant Baptism*, by the Rev. Samuel Campbell, D.D., 1 cent.

*The Law of Baptism*, by the Rev. Edwin Hall, D.D., 75 cents.

*The Mode of Baptism*, 1 cent.

*One Baptism*, by the Rev. George Junkin, D.D., 12 cents.

*Baker on Baptism*, 40 cents.

*Edwards on Baptism*, 50 cents.

*Fairchild on Baptism*, 50 cents.

*Irons on Baptism*, 8 cents.

*Irons on Baptism*, in French, 5 cents.

*Wharey on Baptism*, 2 cents.

*Theodore*, a story about Baptism, \$1.25.

*The Relation of Baptised Children to the Church*, by the Rev. Robert Davidson, D.D., 40 cents.

A tract with the same title, by the Rev. Conway P. Wing, D.D., 2 cents.

*The Bible Baptist*, by the Rev. T. P. Hunt, 15 cents.

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#### THE TEACHER'S COMMENTARY.

The large number of Sabbath-school teachers now using the "Westminster Lessons" not only, but many others also, will hail the appearance of the *Teacher's Commentary*, by the Rev. Henry C. McCook.

The first volume is on the Gospel narrative of the last year of our Lord's ministry, and covers the ground of the first and second series of the Westminster Lessons. It embraces the matter of the "Teacher's Papers" of those two series, with the addition of pertinent and instructive engravings, and Maps carefully drawn and corrected by the *latest researches* in the Holy Land. The volume, both in its letter-press and illustrative adjuncts, is one that will be found most helpful to Sabbath-school teachers, and those studying or teaching the word in Bible-classes, public institutions, the lecture room, and elsewhere.

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#### SABBATH-SCHOOL CATALOGUE.

We are mailing to our ministers copies of the recently published "Catalogue of the Sabbath-school Publications of the Presbyterian Board." The recipients will do us (and themselves also) a favor, by looking through this list, seeing what the Board has done and is doing in this department, and then handing the catalogue to the Sabbath-school Superintendent. Copies of the catalogue will be sent to any who desire to see it.

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#### NEW BOOKS.

**Christ Liveth in Me.** By the Rev. Wm. P. Breed, D.D., 16mo. Price 70 cents.

To the many Christian hearts that yearn for a higher Christian life this little book will be welcome. It has been written by the author with the conviction that the mass of professing Christians need to rise to a higher life, and that many hearts more or less vaguely long for it, and will thankfully accept any aid offered to point them to it and guide them to its attainment.

**Communion**, a Treatise on Christian fellowship with God and his Saints. By the Rev. Loyal Young, D.D. Price, in muslin, 30 cents.

This little volume is dedicated to "all

those who long for more intimate communion with God and his people, and are in sympathy with that spirit of fellowship which is more and more pervading the Christian world."

**Hope Foster's Mistake, and Other Tales**, compiled for the Board of Publication. Three Illustrations. Price 60 cents.

Hope Foster's mistake is one into which many young ladies fall, who think that there is nothing for them to do in the world. Hope learned her error, and found that there was much for her to do.

**Jessie Wilson and Other Tales.** Three Illustrations. Price 60 cents.

The chief story, that of Jessie Wilson,

shows the danger of yielding to covetousness under the influence of bad company.

### The Foundling and Other Tales.

Three Illustrations. Price 60 cts.

The "Foundling of the Fens" is a Lincolnshire tale of a little girl saved from drowning by a remarkable providence.

### Philip's Scripture Atlas, with twelve colored Maps. Price 25 cents.

Just the thing for Sabbath-school teachers to carry with them to their classes. Small, compact, and containing what they need to point out to their scholars, though not taking the place of larger and more costly books, such as Coleman's Biblical Atlas.

### Bet and Bounce. By Nellie Grahame.

Two Illustrations. Price 30 cents.

A capital little book for little readers, about a fine cat and a fine dog, but with habits so bad that they lost a good home and came to grief in the end. The

lessons of their misdeeds are happily used for the instruction of boys and girls.

### Grace and Polly. By Nellie Grahame.

Two Illustrations. Price 30 cents.

A tale for young readers, showing a home with love in it, and a home with no love in it, and how love grows in the heart.

### Mary's New Friends. By Nellie Grahame. Two Illustrations. Price, 30 cents.

"Mary" is the "Polly" of "Grace and Polly," but with new friends and a new home, where she learns to overcome old habits of sin and to follow Christ. These are good books by a favorite author.

**Intemperance.** Being the Testimony of the Presbyterian Church in the United States of America on the Sin, the Evils, and the Remedy of Intemperance. Price 2 cents. Per hundred, postage paid, \$2.00.

#### DONATIONS RECEIVED FOR THE MISSIONARY FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, SINCE LAST ACKNOWLEDGMENT.

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Plessis ch	6 38	For Charleston ch, S C	1,000 00
		For Gardner ch, Ill	500 00
		Interest on loan	34 21
		Legacy of Miss Sarah Downs, of Colchester, Delaware Co, N Y	450 00
		Total for July,	\$9,014 70
		NATHAN LANE, Treasurer.	

## DONATIONS TO THE BOARD OF CHURCH ERECTION, AUGUST 1871.

Total collections for August	\$9,111 69	New Windsor ch	4 50
SYNOD OF ALBANY.— <i>Pby of Albany</i> —Bethlehem ch	\$10 00	<i>Pby of New Castle</i> —Lower Brandywine ch	10 50
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<i>Pby of Steubenville</i> —Bethlehem ch	10 00	Washington ch	13 90
Canonsburg ch	8 00	SYNOD OF ILLINOIS, CENTRAL.— <i>Pby of Bloomington</i> —	
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Waynesburgh ch	12 00	Salem ch	11 00
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bus 1st ch	61 02	<i>Pby of Schuyler</i> —Augusta ch	15 03
<i>Pby of Marion</i> —Liberty ch	2 50	Bardolph ch	4 50
Little Mill Creek ch	4 60	Camp Creek ch	8 00
Marysville ch	6 50	Monmouth 1st ch	36 00
Milford Centre ch	5 15	SYNOD OF ILLINOIS, NORTH.— <i>Pby of Chicago</i> —Dun-	
Trenton ch	24 35	ton ch	12 00
York ch	6 40	Fullerton Ave ch	36 00
<i>Pby of Wooster</i> —Fredericksburgh ch	82 00	<i>Pby of Freeport</i> —Galena Ger ch	3 50
Holmesville ch	6 50	Rockford 1st ch	25 00
Mansfield ch	17 57	<i>Pby of Ottawa</i> —Morris ch	25 23
Shreve ch	12 00	<i>Pby of Rock River</i> —Beulah ch	2 55
Wooster ch	58 33	Millersburg ch	18 00
<i>Pby of Zanesville</i> —Jefferson ch	11 28	Newton ch	7 30
Martinsburg ch	9 00	Sterling ch	35 00
Norwich and Pleasant Hill chs	10 50	SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Alton</i> —Chester	
West Carlisle ch	11 29	ch	3 50
SYNOD OF ENNS.— <i>Pby of Allegheny</i> —Bakers-		Pleasant Ridge ch	6 00
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Hiland ch, special	12 35	Nashville ch	5 00
Sewickley ch, special	50 00	Pisgah ch	22 00
Allegheny 1st ch, special	87 49	Union ch	2 90
Industry ch, special	2 50	SYNOD OF INDIANA, NORTH.— <i>Pby of Crawfordsville</i> —	
Allegheny North ch, special	61 23	—Bethel ch	2 85
Tarentum ch, special	39 62	Darlington ch	5 79
<i>Pby of Butler</i> —Concord ch	24 64	Delphi ch	12 80
Natrona ch	5 00	Dover ch	3 00
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North Butler ch	7 00	Rossville ch	3 00
Portersville ch	5 00	<i>Pby of Fort Wayne</i> —Kendallville 1st ch	5 50
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Zelienople ch	5 00	<i>Pby of Logansport</i> —Bethlehem ch	3 70
<i>Pby of Clarion</i> —Oak Grove ch	3 00	Concord ch	4 05
Perry ch	5 00	Indian Creek ch	2 05
<i>Pby of Erie</i> —Erie, Park ch	57 52	La Porte 1st ch	7 00
Franklin ch	25 00	Remington ch	11 00
Greenville ch	50 00	West Union ch	2 20
Girard ch	13 50	<i>Pby of Muncie</i> —Hartford ch	2 00
Petroleum Centre ch	45 00	Union City ch	10 00
Sunville ch	5 00	SYNOD OF INDIANA, SOUTH.— <i>Pby of Indianapolis</i> —	
<i>Pby of Kittanning</i> —Elderton ch	12 32	Acton ch	10 00
Freeport ch	24 00	Bethany ch	6 50
Kittanning 1st ch	300 00	Putnamville ch	2 00
Lawrenceburg ch	15 00	<i>Pby of New Albany</i> —Hanover ch, special	4 00
Rural Valley ch	20 20	Jackson Co, Ger ch	5 03
<i>Pby of Shenango</i> —Hopewell ch	6 15	Lexington ch	6 00
Little Redstone ch	5 35	New Albany 1st ch	100 00
Mt Pleasant ch	10 00	Sharon ch	1 75
Neshannock ch	41 75	<i>Pby of Vincennes</i> —Bruceville ch	1 60
Pulaski ch,	6 18	Clairborne ch	10 00
Unity ch	32 00	Evansville, Vine St ch	27 50
Westfield ch	34 55	Hovesville ch	10 00
SYNOD OF GENEVA.— <i>Pby of Cayuga</i> —Marcellus ch	34 00	Upper Indiana ch	7 00
Meridian ch	10 00	Washington ch	16 00
Sennett ch	10 00	SYNOD OF IOWA, NORTH.— <i>Pby of Cedar Rapids</i> —	
<i>Pby of Chenung</i> —Elmira 1st ch	50 00	Anamosa ch	3 00
Elmira 1st ch Sab-sch	10 00	Marion ch	14 00
<i>Pby of Geneva</i> —Branchport ch	3 00	Springville ch	35 00
Geneva ch	10 00	<i>Pby of Fort Dodge</i> —Jefferson ch	10 80
<i>Pby of Lyons</i> —Newark ch	18 40	<i>Pby of Waterloo</i> —Marshalltown ch	18 05
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —Carlisle		Waverly ch	3 00
2d ch	74 97	SYNOD OF IOWA, SOUTH.— <i>Pby of Des Moines</i> —Bur-	
Great Conewago ch	12 00	lington ch	22 00
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Rocky Spring ch	9 50	<i>Pby of Iowa</i> —Libertyville ch	1 65
St Thomas ch	9 50	New London ch	7 41
<i>Pby of Huntingdon</i> —Bedford ch	21 00	Ottumwa ch	5 00
Bethel ch	12 00	<i>Pby of Iowa City</i> —Marengo 1st ch	5 00
Clearfield ch	6 00	Tipton ch	7 60
Lewistown ch	40 00	Tipton Sab-sch	6 70
MeVeytown ch	30 40	<i>Pby of Missouri River</i> —Pleasant Ridge ch	2 00
Peru ch	6 75	SYNOD OF KANSAS.— <i>Pby of Highland</i> —Highland	
Phillipsburg ch	4 10	ch	6 00
Shaver's Creek ch	8 00	<i>Pby of Neosho</i> —Geneva ch	3 00

(To be continued.)



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AND THE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

REV. GEORGE HALE, D.D., *Secretary.*

REV. CHARLES BROWN, *Treasurer.*

OFFICE, 1334 Chestnut Street, Philadelphia, Pa.

PART OF AN ADDRESS BEFORE THE LATE GENERAL ASSEMBLY,  
BY REV. GEORGE HALE, D.D., SECRETARY.

It is a matter of divine revelation that God's great end in all things is his own glory; that the brightest manifestation of that glory will be His redeemed Church, raised up from the ruins of our fallen race, and presented perfect before the throne of his glory at last; and that the work of building this living temple is to be carried forward on this earth where the price of redemption was paid.

But how is this work to be done? By a direct, immediate execution of the Divine will, as when God spoke and it was done, when He said, Let there be light, and there was light? Is it to be done through the agency of some gods and demi-gods like those of heathen mythology, who live on nectar and ambrosia, or by the thousands of angels that wait before the throne? No,—the agents whom God has selected and appointed for this work are men here in the flesh, men of like passions with their ancestor who fell, men in the same fallen condition by nature with those to whom they bring the message of mercy. And God having signified this to be a special part of his plan, we would ask: Has the Divine Wisdom failed to make provisions accordingly? Who are they? They are men who must be fed and clothed and sheltered; men who are liable to disease; men who, if they live, must grow old and be subject to the infirmities of age; men who are expected to conform to that social ordinance of the God who setteth the solitary in families; last of all, they are men who *must die*. Is it to be supposed that there is nothing in the Divine plan designed to meet this exigency? or has it been left to the Church, by the mere exercise of human reason, to devise some plan of her own to meet the case? Not at all. The purposes of God in reference to this matter, the statute or ordinance, the decrees are as plain as any statute or decree on the pages of the Bible. And we have not only the language of that decree, but we have also the manifestation of the Divine Will as to the method of carrying it into effect. We need only refer to the provisions of the Mosaic economy, and of the New Testament economy.

What mean those words, "The laborer is worthy of his hire," and "Even so hath the Lord ordained that they who preach the gospel should live of the gospel?" And this applies not only to those who are engaged in the active duties of the ministry, but it applies *a fortiori* to the men who have done the work, and are obliged to retire from active service. So fully was provision made under the Mosaic economy for the sons of Levi, that even those who were forbidden to serve at the altar were amply supported. Even though an individual were blind, or lame, or dwarfed, or in any way deformed, so that he could not be an acting priest, the injunction was: "Yet shall he eat the bread of his God, of the most holy as well as of the holy." The Church is *bound* to care for those who have consecrated themselves to the work of the ministry, for them and all who are dependent on them. This point deserves to be pressed with great urgency, because where God has ordained a certain method, it is at our peril that we resist the

ordinance of Heaven. Who is charged with the duty of carrying out this provision—where rests the responsibility? The answer you have already given: it is an obligation imposed upon *the Church*; *the Church* is under bonds to her great Head to fulfil this trust. If there is any provision of the law, or any provision of the gospel which the Church is sacredly bound to see carried out, it is this, which lies at the very foundation of the efficiency of the Christian ministry, and the execution of the great purpose of God in reference to the ingathering of his church, and the fulfilment of the Saviour's command: "Go ye into all the world, and preach the gospel to every creature." Now, since it is the *duty* of the church to use the means necessary to give full effect to this ordinance of Heaven, it follows that there is a corresponding *right*, on the part of those who labor for the cause of Christ, to receive a maintenance *as long as they live*. Is the Foreign Missionary living on charity? Is it a matter of mere charity with the domestic missionary that he is furnished with what is necessary for him and his household? The pastor of this church or of any other church, is his salary doled out to him as *alms* given to a pensioner upon human bounty, who must beg pardon of all mankind for having bread enough to keep him alive, and clothing enough to keep him from being naked? No, sir. The minister of Jesus is not called upon to go through the world crest-fallen, like a beggar, asking the church to obey God's command by giving him ample temporal support that he may go forward with the great work assigned him.

[To be continued.]

CONTRIBUTIONS IN AUGUST 1871.

SYNOD OF ALBANY.—Pby of Troy—Waterford ch	SYNOD OF PHILADELPHIA.—Pby of Philadel-	
\$21 81	phia—Sixth ch Philadelphia	24 50
SYNOD OF CLEVELAND.—Pby of St Clairsville	SYNOD OF PITTSBURGH.—Pby of Pittsburgh--	
—Buffalo ch	Montours ch	14 25
Pby of Steubenville—Amsterdam ch	6 00	SYNOD OF TENNESSEE.—Pby of Holston—
SYNOD OF COLUMBUS.—Pby of Wooster—East	Elizabethtown ch	3 25
Hopewell ch	22 00	SYNOD OF WESTERN NEW YORK.—Pby of
Nashville ch	16 00	Genesee—North Bergen ch
SYNOD OF ERIE.—Pby of Butler—Mt Nebo	4 00	Pby of Rochester—Sparta ch
ch	5 70	6 00
Martinsburgh ch	300 00	SYNOD OF WISCONSIN.—Pby of Wisconsin
Pby of Kittanning—Kittanning 1st ch	23 54	River—Lodi ch
10 00	7 00	10 38
SYNOD OF GENEVA.—Pby of Cayuga—Port		<i>The following omitted to mention Presbyteries or</i>
Byron ch	11 00	<i>Synods.</i>
Port Byron ch, add'l	16 55	Niagara Falls, N Y, from A H Porter of
SYNOD OF HARRISBURG.—Pby of Carlisle—	100 00	Pres ch
Fayetteville ch	16 45	Washington, D C, Miss'y Soc'y of 6th ch
Pby of Huntingdon—Hollidaysburg ch	12 00	30 00
SYNOD OF INDIANA SOUTH.—Pby of New	3 50	Youngstown, N Y, ch
Albany—New Albany 1st ch	25 00	12 00
SYNOD OF ILLINOIS CENTRAL.—Pby of Bloom-	15 00	Belvidere, Ill, ch
ington—Urbana 1st ch	3 50	26 11
Pby of Peoria—Yates City ch	1 00	Williamsport, Ind, ch
SYNOD OF ILLINOIS NORTH.—Pby of Freeport	23 02	5 25
—Galena Ger ch	6 00	Springfield, Ill, 1st ch
Pby of Rock River—Sterling ch	7 00	116 83
SYNOD OF ILLINOIS SOUTH.—Pby of Mattoon	51 00	Niagara Falls, N Y, ch
—Charleston ch	394 08	40 40
SYNOD OF IOWA SOUTH.—Pby of Iowa—	38 92	St Paul, Minn, Central ch
West Point ch	22 50	30 00
SYNOD OF KENTUCKY.—Pby of Louisville—		Lewistown, Pa, ch
Hopkinsville ch		60 00
SYNOD OF MINNESOTA.—Pby of St Paul—Red		From the Committee on Memorial Fund
Wing 1st ch		221 75
SYNOD OF NEW JERSEY.—Pby of Morris and		Malden, N Y, ch
Orange—Fairmount ch		15 25
Pby of New Brunswick—Trenton 2d ch,		Southfield, Mich, ch
in part		8 65
Amwell 2d ch		Wing Lake, Mich, ch
7 00		6 72
Pby of Newton—Newton 1st ch		Sepeca, N Y, Castle ch
51 00		8 00
SYNOD OF NEW YORK.—Pby of New York—		Rahway, N J, ch
New York City, Brick ch		30 30
Pby of West Chester—Bedford ch		Rochester, N Y, Brick ch
38 92		81 72
New Rochelle ch, Memorial Fund,		Wattsburg, Pa, ch
add'l		5 00
22 50		Camp Point, Ill, 1st ch
		7 27
		Buffalo, N Y, Central ch
		37 12
		Indianola, Iowa, ch
		9 71
		Interest on Permanent Fund
		273 60
		Morristown, N J, South St ch
		318 25
		Knoxville, Ill, ch
		14 45
		Total receipts in August
		\$2,651 91
		CHARLES BROWN, Treasurer,
		Office, 1334 Chestnut Street, Phila.

## GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN.

REV. A. C. McCLELLAND, *Cor. Secretary*, Box 544, Pittsburgh, Pa.  
 REV. JAS. ALLISON, D.D., *Treasurer*, Lock Box 43, Pittsburgh, Pa.  
 Wm. MAIN, Esq., *Receiving Agent*, 907 Arch street, Philadelphia.

## THE GENERAL WORK.

The general work of the Committee is to plant and sustain churches, and Sabbath and Parochial Schools among the Freedmen. Some churches undertake the entire support of a teacher. Individuals, Sabbath-schools, Ladies' Missionary Societies, &c., can do the same, in whole or in part, and in return receive interesting letters from those thus supported. Boxes of good second-hand Sabbath-school Libraries, Sabbath-school papers, Presbyterian Hymn-books, and clothing, will also be very useful to, and thankfully received by these poor people. These should be sent to the field *direct*. For proper address apply to the Corresponding Secretary, box 544, Pittsburgh, Pa., who in behalf of the Committee and its work earnestly asks of all material aid and fervent prayer.

As a pleasant item under this head take the following from a missionary having charge of four churches in North Carolina.

"We have just closed a communion season at P—— T——. The whole month has been one of special labor. Three weeks ago we had one of our most pleasant communion seasons at B——. We had as large, if not the largest congregation we have ever had there. We expect to reap the fruit at the next communion. Twelve were added to the church on examination. One week ago we had a delightful communion at C——. Six were added here. Yesterday we had a great assembly at P—— T——, very orderly and attentive. I suppose that there were over two hundred and fifty communicants present. I never saw better order in any place. Twelve were added on profession. Eight adults were baptized and ten children. All my congregations seem to be in a healthy, growing state."

## SCOTIA SEMINARY FOR COLORED GIRLS.

SCOTIA SEMINARY, located at Concord, N. C., has been open but a few months, and with but the most humble accommodations. The missionary having care of this and four churches writes as follows: "Six of the best girls of Scotia Seminary have been teaching flourishing schools in the surrounding country, and also three male teachers of the other school (the parochial school at C——) have like prosperous schools, in all of which religion is made prominent. They open the schools with prayer, singing, and the catechism. Our schools now begin to show their precious fruits. We know of no way of doing good with more promise of happy results than in the support of teachers and scholars in Scotia Seminary.

"One of our good girls writes to Mrs. D——, of very pleasing success in a school which she opens with prayer and with the Child's Catechism, in a region where Presbyterianism was previously unknown. This girl has been supported the last year chiefly by the church of Goshen, Ind. Please tell the churches to sow such seed largely, being assured that the harvest will be abundant."

For this institution, among *wants now pressing* are, 1. A large cooking stove. 2. Furniture for present building, as follows, with cost at Concord, viz: stove and pipe for large school-room, \$25; stove and pipe for dining-room, \$20; for each of ten rooms, bedstead, chairs, table, wash-stand, bowl, pitcher, pail, broom, and mirror, (all heavy,) \$14.75; bed-ticking, (12 yards,) sheeting, (20 yards,) 2 pillows

with 4 cases, 1 blanket, 1 counterpane, 4 towels, and 11 yards rush carpet, (\$6) \$21.80—in all, \$36.55 for each room. For the heavy articles, \$14.75 is less than they can be sent from the North for, including freight, which is high. 3. Scholarships for those unable to support themselves; \$8 per month, or \$64 for the single term is the sum required. 4. Boxes of ladies' good second-hand wearing apparel, to be worn as sent, or cut and made over by the girls for their own use.

All goods designed for this seminary should be sent *direct* to Rev. L. DORLAND, Concord, N. C., who has charge, and can be addressed for further information which any may desire.

### BIDDLE MEMORIAL INSTITUTE.

THIS INSTITUTE is located at Charlotte, N.C., has for its object the training of colored preachers, catechists, and teachers for their own race, and a neighboring missionary writes as follows: "One of the noble young men from Biddle Institute teaches a prosperous school in the same dark region," (one to which he had alluded,) "and earnestly labors in the temperance cause, where intemperance and profanity abound." This is a sample of good fruit from another institution greatly needing help. Among its *present pressing wants* are, 1. Funds for the establishing of at least two professorships, of not less than \$25,000 each. 2. Scholarships of \$100 per year, perpetual, or for a short period; also, a general fund to aid those who can support themselves in part. 3. The entire furnishing of six double rooms in the main building, excepting sheets and pillow-cases. The heavy furniture for these can be procured as low at Charlotte as at the North, (freight included,) and the estimated cost for each is about \$100. In addition, there is needed for these, quilts and spreads, or blankets; dark blankets are preferred to comfortables. These articles can be gotten cheaper North than South. Renewal of beds and pillows in the present dormitory of four rooms, is also needed. 4. Table furniture—good plain cloths, dishes, spoons, cutlery, &c. 5. A new dormitory, with entire furnishing of the same, for accommodation of the increasing number of students. 6. Books suitable for the Institute library. 7. Boxes of substantial new or good second-hand clothing. All goods should be sent *direct* to Rev. S. MATROON, D.D., Charlotte, N. C., who is President of the Institute, and will cheerfully give any further information desired.

### DONATIONS AT PITTSBURGH FOR COMMITTEE ON FREEDMEN IN AUGUST, 1871.

Logan's Valley ch, Presby of Huntingdon	\$5 00	Memorial Com from ch of Crawfordsville, for	
Lower Path Valley ch, Presby of Carlisle	24 00	Wallingford Academy	1 50
Burnt Cabins ch, Presby of Carlisle	8 00	Mrs A G Rulifson, Chicago, Ill	5 00
Second ch, Plainfield, N J	46 40	Sab-sch Miss'y Soc'y, ch of Madison, N J, Presby	
West Alexander ch, Presby of Washington	65 00	of Morris and Orange	50 00
West Alexander ch, Memorial for Scotia Sem'y	135 00	A member of Pleasant Valley ch, Presby of	
Fulton ch, Ill	7 40	Butler	8 00
" Mary in Heaven "	100 00	First ch, Geneseo, N Y	49 38
Central ch, Cincinnati, Ohio	143 00	B Gates, East Canton, Pa	5 00
Sab-sch Central ch, Cincinnati, Ohio	25 00	Estate of Sarah McLaughlin, dec'd, late of	
Lane Seminary ch, Ohio	96 35	Beatty, Pa, a bequest	47 50
Buck Creek ch, Ohio, Memorial	5 00	Ch of Owatonna, Minn	2 85
Memorial Com, per Dr Ellinwood, for ch at		Estate of Rev J H Bates, per N Ritter	7 12
Oakland, N C	100 00	Phny F Whitcomb, Horicon, Wis	1 10
Memorial Com, per Dr Ellinwood, for ch at		Geo W Lloyd, Horicon, Wis	2 00
Lincoln Roads, N C	150 00	New Jersey ch, Presby of Miami	15 85
Providence sch, Greeneville, Tenn	6 00	First ch, Trenton, Presby of New Brunswick	
Calvary ch, colored, Presby of Union	6 00		75 00
Mebanesville Sab-sch, Presby of Yadkin	1 00	Missionary box of a little boy and girl, Philadel-	
Rev Geo Morris, Philadelphia, Pa, Special for		phia, Pa	1 00
Scotia Seminary, per B P Hutchinson, Memorial	500 00	Central ch, St Paul, Minn	19 29
Rev J B Plumstead, Portage, Wis	10 00	A friend to the Freedmen, Buffalo, Pa	20 00
CConnellsville ch, Presby of Redstone	60 00	First ch, Thompsonville, Presby of West Chester	
First ch, Morristown, N J	44 06		17 00
First ch, Rahway, N J, Presby of Elizabeth		Sterling ch, Presby of Rock River	40 00
	35 79	Lewistown ch, Pa	26 68
Second ch, Darby, Presby of Chester	8 00	First ch, Kittanning, Presby of Kittanning	400 00
Mrs Jas Couper, New Castle ch, Presby of New		Allentown ch, Presby of Monmouth	13 00
Castle	10 00		
Myron Phelps and family, Lewistown, Ill	50 00		\$2,484 28
Mrs Dr W H Magill, Danville, Pa	1 00		
Hannah Ireland, New York City	25 00		
Memorial Com from Wallingford ch, for Wallingford Academy	10 00		

JAMES ALLISON, *Treasurer*,

Lock Box 43, Pittsburg, Pa.

## SUSTENTATION COMMITTEE.

REV. M. W. JACOBUS, D. D., *Secretary*, 318 Ridge Street, Allegheny, Pa.

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The Assembly's Committee of Sustentation organized June 20th, at Pittsburgh. M. W. Jacobus, D. D., Allegheny, Pa., *Chairman*. James McCosh, D. D., Princeton, N. J.; Rev. S. F. Scovel, Rev. F. A. Noble, James Allison, D. D., David Robinson, Esq., Hon. J. K. Moorhead, Pittsburgh; H. N. McAllister, Esq., Bellefonte, Pa.; J. D. Vermilye, Esq., New York.

J. D. Vermilye, Esq., was chosen to represent the Committee in the *Board of Benevolence and Finance*.

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### SCHEME OF SUSTENTATION.

(I.) That all the charges throughout the Church be divided into two classes—“*Full Pastoral Charges*,” and “*Church Extension (or Mission) Charges*.” The former comprising such as have Pastors, and are sufficiently advanced to pay a salary of \$500, provided only that this be equal to the minimum hereinafter named for the membership. The latter class to include all such charges as have Stated Supplies, and such pastorates as pay less than \$500 *per annum* of salary, or less than the minimum rate per member. Only the former class are, at present, to come under the Sustentation Scheme for aid. The latter class, if needy, are to be under the care of the Board of Home Missions until they are advanced to full pastoral charges, and are so certified, by vote of Presbytery, as entitled to aid under this scheme.

(II.) The aim of this Sustentation Scheme shall be to make the *minimum* of salary in the full pastoral charges \$1,000 per annum. At present the annual value of the *manse* shall be included in this, but ultimately, and so soon as possible, \$1,000 *in money* shall be the minimum, it being always understood that the pastor shall be wholly employed in his work, and that no grant shall be made without the endorsement of the Presbytery.

(III.) That only those churches shall be at present entitled to aid from the Sustentation Fund, who are paying the pastor an average of \$7.30 per annum for each member.

(IV.) It is further provided, That each Presbytery be enjoined by the General Assembly, through the Synod, to investigate immediately the case of all churches having over 200 members, who are paying less than \$1,000 salary, and that unless good and sufficient cause can be shown for the lack, those churches be enjoined to raise the amount to an average of \$7.30 per member, as the fair minimum for the pastor, and that all cases of flagrant neglect be treated by the Presbytery, as the case may be, reporting the same to the Synod and General Assembly.

(V.) It is provided, That every church session, as a condition of aid from this scheme, shall, in coöperation with the trustees, or other representatives of the congregation, appoint a committee who shall institute and carry out a plan of

weekly or monthly contribution to this object, and to all the Boards of the Church, so as to present to every member of the church and congregation the opportunity of such stated contribution, according to the apostolic order, (1 Cor. xvi. 2,) that so every church seeking aid may give every reasonable assurance of self-aid, as an ordinance of worship, in the way of God's appointment, and according as it has gone well with them.

(VI.) That, in like manner not only such churches as are aided by this scheme, but every church session, be required by the General Assembly to set on foot forthwith, and to earnestly prosecute, a plan that shall extend to every member of the congregation an opportunity of contributing to this cause, (and to all the Boards of the Church,) either by the envelope system or by collectors, reaching each in person; and that the Presbyteries be enjoined to see to it that this requirement is complied with.

(VII.) To cultivate the principle of ministerial fraternity and sympathy, that each pastor shall aim to secure from his people an amount equal to at least one-twentieth (and rather one-tenth) of his own salary, annually, towards supplementing the salaries under this scheme.

(VIII.) That each church be required to report, through the Presbytery, to the General Assembly, the pastor's salary actually paid by them for the year, (and any arrearage, if there be any,) and that this be published in a separate column of the Assembly's Minutes, year by year.

(IX.) That each Presbytery shall appoint one efficient member, whose duty it shall be to examine every application for aid under this scheme, and to report to Presbytery full information as to the prospects of the church for usefulness and growth, and as to the possibility of consolidation, or association, with a neighboring church, and as to the amount of self-help, with other conditions, entitling it to aid under this scheme. Also, to receive moneys from the churches of the Presbytery, and to remit monthly to the Central Sustentation Committee.

(X.) That a Central Committee of *Nine* be annually appointed by the General Assembly, to supervise this work, having a Secretary to conduct the operations, and to keep accounts with the Presbyterial Treasurers of Sustentation, and every way, and by all means, to further the great object in view.

The Secretary was requested to prepare and issue a Circular to the churches, explaining the objects and plan of this Committee, and calling for the contributions of the people to this object. Applications are coming in, and the funds are urgently needed.

The Circular is as follows:

*(Please read from the Pulpit.)*

SUSTENTATION COMMITTEE, 318 Ridge Street, Allegheny, Pa.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, in Reunion at Pittsburgh, proposed a SUSTENTATION SCHEME, as a prominent item in their GREAT MEMORIAL WORK.

They recognized the teaching of our Lord that "the workman is worthy of his meat," and of Paul, that "the laborer is worthy of his reward," and recognizing also, the serious fact, reported at Chicago by their committee, that so many of the laborers in our Presbyterian field are so poorly sustained, they adopted a scheme

for supplementing salaries between \$500 and \$1,000, under certain conditions and limitations.

(I.) THE SCHEME IS THOROUGHLY PRESBYTERIAN.

(A.)—*As to its conditions of aid.* (a.)—It requires the minister to be a Pastor, and not a Stated Supply. (b.)—That the church be systematically contributing to all the Boards of the Church, by a plan that shall reach every member and adherent. (c.)—That the Presbytery shall supervise the working in their bounds; examine by committee every application, and that no grant of money shall be made without its endorsement. Thus it is required that every church which is aided by this scheme, shall first be fully equipped and in working order on Presbyterian principles.

(B.)—*As to its operation and effects:* (a.)—It encourages Stated Supplies to become Pastors, and thus it tends to bring into regular Presbyterian relations that large number (over 1000) who are serving the churches by the year, and are not constitutionally inducted into their charges. (b.)—It discourages long vacancies in the pastorate, by making the actual pastoral relation a condition of aid. (c.)—It tends to *purge the Church lists* of the aid-receiving churches, who must pay their *pro rata* as a condition, and cannot afford to have their roll cumbered with those who are not to be found. Thus it works to the orderly maintenance of these churches on Presbyterian principles. (d.)—It requires that the Pastor be wholly given to his work.

(II.) THE SCHEME IS CAUTIOUS AND WELL GUARDED, as to its checks and limitations.

(a.)—It raises a *standard of minimum contribution*, which has not hitherto been done, and thus requires the aid-receiving church to be self-helping—\$7.30 per member, or *two cents per day*, being the least *quota*, as an average for the membership. (b.)—It gives timely and effective help to weak churches, who have advanced so far as to give good promise of full establishment and permanency. It leaves to the Board of Home Missions to do the work of *planting*. This Committee's work is that of *nurturing*. The Board of Home Missions helps at the start, and until the church is strong enough to pay the pastor at least \$500 salary and \$7.30 per member. Then this scheme relieves the Board of this class, and brings the salary up to \$1,000, (manse-rental included,) that so the church may be helped in the midst of its own efforts, and the pastor be put in a condition to devote himself wholly to its up-building and increase, until by advancing the rate, or, at utmost, by reaching 138 members averaging \$7.30 each, it will fall out of this scheme, by being self-supporting to the extent of \$1,000 salary. This Committee proposes to work in close connection and coöperation with the Home Mission Board, laying before that Board a frequent report of its appropriations, that so there may be clear distinction kept up in the operations of both. There will be no interference with the Home Mission Board, but hearty concurrence and mutual assistance. In order to this, a member of the Home Mission Board is made a member of this Committee.

The churches will surely discriminate between the objects. That the Home Mission Board may give itself wholly to its proper pioneer work, this Committee takes in hand what has been done hitherto only in small part by assisting, under the class of *Missionaries*, many devoted *Pastors* who have been struggling at their posts—and thus it is proposed to enlarge the operation of sustaining on the field the men whom *God has ordained to live of the Gospel*—commanding, thus, all the time of many who are now obliged to give themselves in part to secular pursuits for supplementing the inadequate support of the Church.

This object, it is believed, will meet the feeling of obligation long cherished in our body, by doing some justice, however small and tardy, to the ministry of our Church in feeble districts. It will set before the people a feasible scheme for meeting this obligation on the most prudent and Presbyterian plan. It will relieve the Board of Home Missions and simplify its work. It will encourage the establishment of new churches, by this prospect of timely help. And it will lift

many a struggling church and pastor into a condition of larger promise and progress. It will remove a shameful reproach from our strong and favored Church before other churches and the world, by thus "providing for them of its own house;" and it will go thus far to redeem the high and holy pledge of our *Memorial Year*, and to push forward our church-work in all its departments, by *giving the laborer his meat*. It will present to the well-favored pastors the graceful and gracious opportunity of inciting their stronger churches to bear the infirmities of the weak, and "to bear one another's burdens," and so fulfil the law of Christ. It will invite men to our ministry by fair prospect of support. It will apply the promises to the Church—promises which are conditioned upon fidelity to one another and to God; and only so may we hope for God's blessing and the best results. If any could suppose that the sum of \$1,000 might, in some cases, be more than sufficient, it must be understood that the plan contemplates the endorsement of the Presbytery in each case, so that no one will be likely to receive too much, even if this amount, in this day, could be regarded as too much for any pastor wholly given to his work. And especially, it will promulgate and emphasize the great idea that the Church we serve is one, and that we are "*members, one of another*." We believe that our Presbyterian Church has this vital object at heart, and feels strong enough now, in its reunion, to enter upon this pleasant work of giving to the ministry of Christ in our bounds some minimum of support. It will initiate a Scheme of Systematic Beneficence, which is the key to our Finances; and every interest of the Church will be promoted by any adequate support of the ministry in the pastoral relation.

And as regards the work of "*Ministerial Relief*," it will be easy to discriminate, as that work aims to help ministers who have become *disabled* or worn down in the service; or to help the needy families of such as have deceased without means for their support. That is a work which results from the lack of Sustentation, and which seeks to help only when it is too late for encouraging the minister in his labors; which comes to his relief only when he is laid aside by unsupported toil, or helps his destitute household only when he is in the grave. The existence of such a charity in our Church, known as "*Ministerial Relief*," is the confession of neglect in the department of *Sustentation*. Shall we not aid these servants of Christ *while they are at work, and while they could thus be encouraged and stimulated in service, and not wait to do them some small justice when they are disabled or dead—Disabled and dead often for lack of the seasonable pittance we could give?* Save us from the reproach of a starving ministry!

The General Assembly adopted the *Sustentation Scheme*, in all its features, by a unanimous vote, requiring of all the churches to set on foot a plan for systematic contribution to this cause, and urging all the pastors to call for an amount equal at least to one-twentieth or one-tenth of the salary paid to them, for supplementing the salaries provided for by this scheme. The envelope system is recommended, but other methods may be used, only so as that in each church every one shall be reached.

The Assembly requires a Committee, from the Session and Trustees (or congregation,) to be promptly formed in each church, to present this, and the other Boards, to every stated worshipper for systematic contribution. Organization is needed; prompt action is needed; Christian sympathy for the toiling ministry is needed; liberality is needed; prayer is needed. Upon the pastor and elders in each church, it will mainly depend to establish this important scheme, according to the unanimous order of the General Assembly.

M. W. JACOBUS, *Secretary*.

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#### RECEIPTS IN JUNE, 1871.

From Memorial Committee, in part,.....	\$1521 29
From Central Church, Pittsburgh, (Dr. Jacobus) in part	574 35
Total.....	\$2095 64

M. W. JACOBUS, *Secretary*.



# WESTMINSTER LESSONS

FOR

## PRESBYTERIAN SABBATH-SCHOOLS.

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The general approbation and commendation with which the First and Second Series of Westminster Lessons, prepared by the Rev. HENRY C. McCOOK, have been received, encourages the Presbyterian Board of Publication in its determination to continue and to improve this course of Sabbath-school instruction. It is the firm conviction of the Board that our young people need and should have a full, systematic, sound, and consecutive teaching in God's word. Hence they have entered upon a thorough curriculum of Bible study, covering about eight years, and to embrace, substantially, the whole Scriptures.

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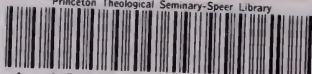
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